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Ahadith-e-Mubarakah (Traditions of the Holy Prophet ﷺ)

What is Hadith

Literally *Hadith* means a saying or narration. In Islamic terminology *Hadith* means the tradition of the Holy Prophet i.e., his sayings as well as his practices. After the Holy Prophet (ﷺ) passed away, his Ahadith were narrated by his companions(رضي الله عنهم). With the passage of time these were collected in books by the Muslim scholars.

After the Holy Quran, Ahadith are the most important source of Islamic law. The importance of Ahadith-e-Mubarakah is evident from the following verses of the Holy Quran.

"Accept that which the Messenger gives you and abstain from that which he forbids you" (59:7)

"One who obeys the Messenger, he obeys Allah". (4:80)

"Obey Allah and obey the Messenger." (5:92)

"Verily you have, in the Messenger of Allah, a good example" (33:21)

Following are a few sayings of the Holy Prophet (ﷺ) and their translation and explication.

① Hadith طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى مُسْلِمٍ وَ مُسْلِمَةٍ

Translation

"To seek knowledge is the duty of every Muslim male and Muslim female"

Explication

In this Hadith all the Muslim men and women are placed under obligation to acquire knowledge. The importance of knowledge can be judged from the very first Quranic verse revealed to the Holy Prophet (ﷺ). In this verse Allah commanded: "Read in the name of your Lord Who created man out of a clot. Read! And your Lord is Most Bountiful. He taught you by the pen. He taught you that which he (man) did not know." (96:1-5)

It is the basic instinct of man that he wants to get the knowledge of himself and of the universe. It is only because of acquiring knowledge that man enjoys superiority over all other creatures. Knowledge was the greatest gift that Allah gave to Hazrat Adam (عليه السلام).

Islam is a practical religion which requires its believers to perform certain duties to achieve success in this world as well as in the Hereafter. Man can perform his duties entrusted to him by Allah only if he has an adequate knowledge about them. He needs knowledge to make progress in any field of knowledge.

On the Day of Judgement everyone will be answerable in respect of his deeds to Allah. He therefore must have knowledge about good and evil so that he may be able to do good and stay away from all sins.

② Hadith

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Translation

"The best of you is he who has learnt the Quran and teaches it (to others)"

Explication

The Holy Quran is the last book of Allah which He revealed to His Prophet Hazrat Muhammad (ﷺ). The word "Quran" literally means that which is read or recited. Whenever the verses of the Holy Quran were revealed to the Holy Prophet (ﷺ), he communicated them to his companions (رضي الله عنهم) and asked them to learn these verses by heart and recite them during their regular prayers.

The subject of the Holy Quran is man and it presents a complete code of

human life. It deals not only with the acts and ceremonies of divine worship such as prayers, fasting, pilgrimage etc. but also with all other aspects of human life. It provides guidance in financial, social, political and scientific affairs. We cannot achieve success in the Hereafter unless we mould our lives according to the teachings of the Holy Quran. It is, therefore, obligatory that we learn the Holy Quran, meditate over it, follow its instructions and communicate its message to others.

③ Hadith لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جُئْتُ بِهِ

Translation

“No one of you can be a believer unless your desire is not in accordance with that (teaching) I have brought.”

Explication

Allah has bestowed the sense of good and that of evil on man, and he is free to opt for one or the other. Islam wants man to avoid the wrongs in spite of having the power to do them.

The above saying of the Holy Prophet (ﷺ) also means that a believer should mould his feelings and thoughts in accordance with the will and pleasure of Allah and His Prophet. If someone fails to do that he has not experienced the flavour of Faith. In other words the Hadith gives a message to the believers that they must obey the Holy Prophet (ﷺ). Allah says: “One who obeys the Messenger, he obeys Allah. (4:80)

④ Hadith إِنْ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Translation

“Indeed the most perfect in faith among believers is the one who is the best in manners.”

Explication

Manners present the clear picture of man's personality. When a person shows good manners in settling affairs with others, the inner and outer

features of his personality become clear.

Good manners are the only way to turn hatred into love and enemies into friends.

It was due to good manners that the Holy Prophet, while preaching the true religion of Allah, managed to subdue even the most stubborn enemies of Islam.

All human beings should have good manners to achieve success in any field of life, but the Holy Prophet (ﷺ) has particularly put the Muslims under obligation to behave well towards all human beings irrespective of religion, race or colour. Good manners are a part of Islam, and a person cannot be a true Muslim unless he adopts good manners as a way of his life.

● Hadith لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا

(Translation)

“He is not amongst us who does not show mercy to the young and respect to the elders.”

Explication

Man is the most eminent of the created beings. As such he is expected to develop in himself Allah's attributes and express them in his words and actions. For example Allah is Just, so man should also do justice. Allah is Forgiving, so man should also forgive others for their faults.

The above saying of the Holy Prophet lays stress on mercy which is the prominent attribute of Allah. It also lays stress on showing respect to elders. The young deserve most that you should have mercy on them, and the elders usually deserve that you should show respect to them. In view of the said right of the children and that of the elders, the Holy Prophet (ﷺ) has emphasized that one who does not have mercy on the young and show respect to the elders, is not amongst us. In other words such a person will not be provided with protection by the Holy Prophet (ﷺ).

Translation

“The best among the people is the one who is beneficial to others.

Explication

According to the above saying of the Holy Prophet (ﷺ), the recognition of the most successful man in society is that he does to others as much good as he can do. He tries to be a source of comfort for those who are in trouble. He tries to feed those who are hungry. He tries to meet the needs of those who are deprived. In the Holy Quran Allah says that only those persons prosper who stand to benefit others and struggle for the welfare of mankind.

In the light of the teachings of the Holy Prophet (ﷺ), we should serve mankind and work for the good of people. To be beneficial to others is the only way to achieve success in this world and in the Hereafter.

7 Hadith اِرْحَمِ مَنْ فِي الْأَرْضِ يَرْحَمَكَ مَنْ فِي السَّمَاءِ

Translation

“Be kind to those who are on the earth so that He (Allah) Who is in the Heavens may be kind to you.”

Explication

This saying of the Holy Prophet (ﷺ) tells us that only those people deserve the mercy of Allah who are kind and show mercy to those who live on this earth. You should note that the Holy Prophet wants us to be kind to all the people of the world including not only Muslims but also the people of all religions, races and parts of the world.

The above saying of the Holy Prophet (ﷺ) suggests that we should be kind not only to human beings but also to other creatures of the world. This means that we should be kind even to animals especially those who are useful to mankind. Those who have no mercy on others have no right to expect that Allah will have mercy on them. The word “Islam” means

“peace”, so those who believe in Islam should be a source of peace and kindness for this world. Only those who are peaceful and kind to others, will deserve the Mercy of God on the Day of Judgement.

❷ Hadith

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

Translation

“Paradise lies under the feet of mothers.”

Explication

This Hadith emphasises the importance of mothers in Islamic society. Both the parents bring up their children with great love and care. They fulfil the needs of their children at the cost of their comforts and pleasures. Naturally in return they expect and deserve respect and obedience from their children.

It is a fact that while bringing up children, mother makes more sacrifices and endures greater hardships than father. She takes care of them only out of love and affection. That is why the Holy Quran gives more importance to mother and stresses upon children to be more considerate and obedient to mother than to father.

❸ Hadith

الرَّاشِي وَالْمُرْتَشِي كِلَاهُمَا فِي النَّارِ

Translation

“Both the briber and the bribee will go to hell.”

Explication

To bribe means to pay money to someone to persuade him to help you, especially by doing something dishonest. The practice of offering and accepting bribe becomes common when there is no justice in society, and people fail to get their justified rights by lawful means. Such a state of affairs in society is the worst form of national decline. Peace and order cannot prevail in the society where the people are denied their justified rights by the unjust officers. According to the Holy Prophet (ﷺ) both the briber and the bribee will become the fuel of hell.

It is notable that in the above Hadith that the briber (one who gives bribe) precedes the bribee (one who accepts bribe). Thus it has been made clear that one who offers bribe will not be spared and will be considered as sinful as the one who accepts bribe.

⑩ Hadith

مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رَدَىٰ فَهُوَ يُنْزَعُ بِذَنْبِهِ-

Translation

“One who cooperated with someone in doing something unjust he is like a person who catches hold of the tail of a camel which is falling into a pit. It is understood that he himself will also fall into the same pit.”

Explication

This Hadith points out a major cause of the devastation of Islamic brotherhood and destruction of Islamic society. The Hadith explains that one who cooperates with his group or tribe in doing injustice, he ruins himself along with his group or tribe. The Hadith teaches us the lesson that we should always cooperate with others in doing good without any racial, ethnic, lingual or regional discrimination. It warns us that we should never cooperate with anyone, may he be our blood relation or a member of our tribe, in doing injustice otherwise we shall be led to destruction.

⑪ Hadith كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ-

Translation

“Everyone of you is the caretaker and everyone of you is answerable about his subjects.

Explication

In this saying, the Holy Prophet (ﷺ) teaches us the lesson of self-responsibility. Everyone in this world has been entrusted with some responsibility.

A ruler is responsible for the protection of the rights of the citizens. Parents are responsible for bringing up their children. A teacher is responsible for

imparting education to his students. One must perform one's duties honestly and carefully because each one of us will be answerable to Allah in this regard on the Day of Judgment. In the above saying the Holy Prophet (ﷺ) emphasizes that you will be asked on the Day of Judgement as to what extent you have fulfilled your responsibilities you were entrusted with in the world.

❶ Hadith أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْإِسْتِغْفَارُ

Translation

“The best way to remember Allah is to say ‘There is no god but Allah’ and the best of the prayers is to seek forgiveness.”

Explication

There are two parts of this saying of the Holy Prophet (ﷺ). In the first part it says that the best way to remember Allah is to recite “La ilaha illallah” (there is no god but Allah). Thus the saying describes the importance of the faith in the unity of Allah. This is called ‘Tauheed’ in Arabic. ‘Ilah’ means the being that deserves to be worshipped. This faith is the base of Islamic religion. It is Allah who has created us and blessed us with wisdom and foresightedness and all the pleasures of life. We should believe in Allah, worship Him and love Him.

The second part of the quoted Hadith relates to prayers. The Holy Prophet (ﷺ) says that the best prayer for us is to seek forgiveness from Allah for our sins and faults. Sometimes man is so much indulged in worldly pursuits that he commits sins. The faith in Allah requires him that he should regret his sins and seek forgiveness for his sins from Allah. Allah forgives all sins. Our salvation in the Hereafter is not possible unless He forgives our sins and faults. Now if someone likes to be loved by Allah, he should recite in his heart the words ‘La ilaha illallah’ and ‘Istighfar’ which means “There is no god but Allah” and “I seek forgiveness from Allah (for my sins and faults)”

⑬ Hadith

الصَّلَاةُ عِمَادُ الدِّينِ وَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ هَدَمَهَا فَقَدْ هَدَمَ الدِّينَ -

Translation

“Worship is a pillar of religion. One who established worship (became regular in offering prayers) he established the religion, and one who neglected it he pulled down the religion.”

Explication

In this saying the Holy Prophet (ﷺ) has compared the religion to a building the pillar of which is worship (prayers). One who continues to offer prayers regularly, he in a way protects the structure of religion, and one who discontinues this practice, he in other words razes the whole structure of the religion to the ground.

A building cannot stand without its pillars. Similarly the structure of Islam cannot stand without prayers. If prayers are left aside, it is nothing but to weaken the religion. Prayers occupy important position in Islam. On another occasion the Holy Prophet (ﷺ) said, “Those who do not offer their prayers knowingly do not deserve to be called Muslims.”

Salaat (prayers) forms the first step towards further progress of man. It keeps man away from evil. It is also the means of levelling all differences of rank, colour and nationality. Every Muslim is under an obligation to say prayers five times a day. When the Muazzin calls the Muslims for prayers and success, every Muslim gives positive response to his call. Thus in a way he bears witness that he is true to his faith. Thus saying prayers is the only means of communication between Allah and the believer. Hence prayer is the pillar—an important pillar—of religion.

⑭ Hadith إِذَا أُقِيِمَتِ الصَّلَاةُ فَلَا تَأْتُوَهَا تَسْعُونَ وَأَتُوَهَا تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا -

Translation

“When prayers are ready for being offered, do not run to join it, but walk in a complacent (and dignified) manner (to join it). Offer the part of prayers

(along with others) that which is in your access and accomplish that which you have missed.”

Explication

This saying of the Holy Prophet (ﷺ) teaches us the etiquette of saying congregational prayers. In the first place, we should try our best to reach mosque in time to join the initial Takbeer (Takbeer-e-Oola) for offering congregational prayers. Supposing someone misses the initial Takbeer due to some constraint, or he reaches mosque late when the prayers have already been started, he should not try to join the prayers in a hurry. Rather he should maintain his dignity and self-possession. According to the etiquette of Divine worship, he should walk decently to reach mosque. He should offer as many Rak'ats as are in his access along with the congregation and should accomplish comfortably those he has missed. He should not rush to mosque to join the worshippers, as this act is not liked by Allah. To run for prayers is against the rules of etiquette set for the mosque and human dignity.

15 Hadith

إِذَا قُلْتُ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ وَالْإِمَامُ يَخُطِّبُ فَقَدْ لَغَوْتُ-

Translation

“When you said to the person beside you, ‘Be silent’, when the Imam was giving sermon, you made an absurd talk.”

Explication

The foremost etiquette of learning is to listen to the word of knowledge silently and attentively. In order to gain benefit from the religious precepts it is significant that we pay attention to what is being said. We cannot understand a speech unless we listen to it attentively. We can follow a precept only if we understand it. So it has been enjoined on us that we remain silent and attentive when the Friday Address, which is the source of guidance to Islamic teachings, is being delivered.

The above quoted Hadith also suggests that if someone is talking when the

Friday Address is being made, it is not desirable to forbid him to speak because it will further divert the attention of the listeners.

⑩ Hadith

مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جَسْرًا إِلَى جَهَنَّمَ -

(Translation)

“On Friday one who went (ahead) by jumping over the necks of people, he made his bridge (way) to hell.”

Explication

In this Hadith the Muslims' attention has been drawn to the Friday prayers etiquette, social manners, human respect, courtesy and discipline. In this saying the Holy Prophet (ﷺ) has comprehensively taught the above mentioned good features of the Muslim society under the topic of Friday prayers etiquette. The Holy Prophet (ﷺ) forbade the Muslims to jump over the necks of others in order to reach some preceding rank of worshippers. It is evident that such an act is against the social etiquette, against the respect of people who have come early to say the Friday prayers and against the courtesy and good mannerism. One should, therefore, sit wherever one finds place.

⑪ Hadith

مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ -

(Translation)

“One who observed fast during the month of Ramadhan and offered prayers (in the night hours) to bear witness that he is true to his faith and for reward he will be forgiven for his former sins”

Explication

Fast is an important article of Islam. In the month of Ramadhan there prevails a particular atmosphere which develops a religious temperament, patience and piety in man. This month, therefore, can be called the spring season of virtues. The Muslims are under obligation to fast during the

month of Ramadhan. Now whoever observes fast in order to fulfil the requirements of his faith and hopes to get reward from Allah on the Day of Judgement, he will be forgiven for all of his earlier sins.

⑮ Hadith

لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ افْطَارِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ-

Translation

“For the fast observer there are two events of happiness. One event of happiness for him is the moment when he breaks his fast, and the second one is when he will meet his Lord (on the Day of Judgement)”

Explication

Fast seems to be a hard worship, but in fact it brings comfort to the fast observer in this world and will be a source of blessing for him in the Hereafter.

A fast observer abstain from eating and drinking in obedience to the command of his Lord. But at sunset, the breaking of fast is a great source of delight for him. At that moment he is benefited by the Divine blessings and he feels very delighted. In addition to this his pleasures and joys will know no bounds when he meets his Lord in the Hereafter.

⑯ Hadith

مَنْ حَجَّ الْبَيْتَ فَقَضَىٰ مَنَاسِكَهُ وَسَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدَيْهِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ-

Translation

“One who performed pilgrimage to K'aba and observed all rites of Hajj, and the Muslims remained safe from his tongue and hands, he will be forgiven for his earlier sins.”

Explication

Hajj (pilgrimage to K'aba in Makkah) is an important article of Islam. Every Muslim with means is under an obligation to perform Hajj of Baitullah (K'aba) at least once in his or her life. Every year there is a

magnificent gathering of the Muslims from every part of the world for the performance of Hajj. On this occasion it is necessary to show tolerance and selflessness and overlook others' faults. Everyone should take care not to use a word that may break the heart of any other Muslim brother nor should he physically do any harm to others. According to the above Hadith one who keeps these teachings in his mind during the performance of Hajj, he will be forgiven for his earlier sins.

20 Hadith لِكُلِّ دَاءٍ دَوَاءٌ وَدَوَاءُ الذُّنُوبِ الْإِسْتِغْفَارُ۔

Translation

“There is a remedy for every disease, and the remedy for sins is to seek forgiveness”

Explication

God has created a cure (remedy) for every disease in the world. There is no disease without cure. A sin is also a kind of disease. There must be, therefore, some remedy for sins, too. Allah has declared that the remedy for sins is to seek forgiveness. God forgives all kinds of sins provided that forgiveness is sought with devotion.

In the twenty-fourth part of the Holy Quran, it is said, 'Say, O my servants! You who have been reckless regarding their souls (have been indulged in sinful activities), they should not despair of the mercy of Allah. Verily Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.' All the religions have laid stress on the mercy and love of God, but these attributes of Allah have been described in a more clear and unconditional manner in Islam. This saying of the Holy Prophet (ﷺ) expresses the overall mercy of Allah. In the first place one should not commit sins, but if one does, one must seek forgiveness of Allah and resolve that he will not commit the sin again.

② Hadith

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ-

Translation

“One who loved (someone) in the way of Allah, hated (someone) in the way of Allah, granted (something) in the way of Allah and withheld (something) in the way of Allah, he has indeed accomplished his faith”

Explication

This Hadith describes the four basic principles for the accomplishment of faith.

1. If one loves somebody, one should do in the way of Allah.
2. If one dislikes somebody, one should do in the way of Allah.
3. If one grants something to somebody, one should do in the way of Allah.
4. If one withholds something, one should do in the way of Allah.

The Holy Prophet (ﷺ) declared the above four principles to be compulsory for the accomplishment of faith. Allah's love for mankind is limitless. In response, man should also consider Allah to be the centre of his love and devotion. In this world if man loves somebody he should do so to fulfil the wish of Allah. We should not feel animosity against somebody. However, if we are satisfied that Allah does not like a person due to his evil activities, we should also take a dislike to him. Allah does not like a disobedient, arrogant and unjust person, then why should we have a soft corner in our hearts for him.

Sometimes we give gifts or grant money to somebody to help him. This should not be done under false pretences, nor should we have any selfish motive behind this act of kindness. Similarly if we withhold something from giving it away, we should do this in accordance with the wish of Allah. We must not do anything against His wish.

22 Hadith مَنْ صَلَّى عَلَيَّ مَرَّةً فَتَحَ اللَّهُ لَهُ بَابًا مِنَ الْعَاقِبَةِ۔

Translation

The Holy Prophet (ﷺ) said, "One who showers blessing on me once, Allah opens for him the gate of peace and safety."

Explication

By showering blessing (Darud) on the Holy Prophet (ﷺ) we indicate our love and devotion to him. In our daily prayers we recite blessing on the Holy Prophet (ﷺ) in these words. "O Allah! Exalt Muhammad and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim. Verily thou art Praised, Magnified. O Allah! Bless Muhammad and the true followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim. Verily Thou art Praised, Magnified."

In Surah Ahzaab, Allah commands us to shower blessings on the Holy Prophet: "Allah and His angels send blessings on the Prophet. O you who believe send blessings on him and salute him with all respect."

In this verse of the Holy Quran, Allah says that as Allah and His angels honour and bless the Holy Prophet (ﷺ), the believers should also honour and bless him. Allah commands us to do so because the Holy Prophet (ﷺ) endured great suffering and hardship in order to lead us to Allah's mercy. We cannot recompense him for his countless favours and limitless love that he had for mankind. What we can do is to pray to Allah to exalt him and to shower His blessings on him. We should recite Darud with great reverence, love and devotion to the Holy Prophet (ﷺ).

23 Hadith

مَنْ إغْبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ۔

Translation

"One whose feet were covered with dust in the way of Allah, Allah made him safe from fire."

Explication

An obedient worshipper will get reward for whatever suffering and inconvenience he undergoes to fulfil the wish of his Lord. Every step, that a true believer takes in the way of Allah, will become the cause of his salvation and spiritual exaltation. To set off on a journey for seeking knowledge, performing prayers, helping a Muslim brother or inquiring after an ailing person is also a means of success.

If a person leaves home for preaching Islam to the disbelievers, he will get reward for the every step he takes. If a person leaves home with an intention to wage a religious war (Jihad) in the way of Allah, his act is liked by Allah to such an extent that Allah will prohibit the fire of hell to touch his body.

2

Love for Allah and His Prophet (ﷺ)

When man thinks about his self and the natural phenomena, he feels no difficulty in reaching the conclusion that there must be some super being who wields power over everything, brings up helpless creatures and possesses wisdom. That being is the one who rules everything, gives energy to all living things and enables them to develop. That being is All-Powerful, the Creator, the Lord and the Supreme Sage. He makes the vast universe work with His wisdom. Man cannot help thinking that if a chair, a table or an earthen bowl cannot come into being without a maker, how the earth, the sky, the moon, the sun and man and uncountable abilities in his body came into existence. This thinking leads us to the conclusion that all these things and capabilities have been created by some Super Creator who is All-Powerful, All-Merciful and All-Wise and Who is the source of limitless powers in the universe. His power and wisdom is a proof of His existence. The acknowledgement of His existence gives man the true perception of the human life in relation to the vast universe. The manifestation of the creation of Almighty Allah is visible everywhere in the world. The greatness of man is to acknowledge the Creator, love Him devotedly and carry out His commands. In the Holy Quran Allah says:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ (البقرة. 21)

“O mankind! Worship you lord, who has created you.”

Worship requires that you must follow the orders of the Being Who has created you. He has blessed you with the eyes, you should, therefore, see things according to His wish. He has blessed you with the ears, you should, therefore, listen what He wants you to listen to. He has blessed you with the ability to think, you should, therefore, think over the existence and power of the Creator and follow His commands.

Love for Allah

Right thinking requires you to love Allah. If you receive an ordinary favour from some person, you feel to be under his obligation. In some cases you feel obliged to your benefactor for the whole of your life. Now think for a moment about the Being Who gives you life. Why should you not foster love for Him? That is why Allah says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (البقرة. 165)

"Those who believe are overflowing in their love for Allah."

The accomplishment of faith is not possible without love because any act performed without love is always devoid of Divine guidance. It is said that a lover is obedient to whom he loves. It is required by faith that we should love Allah. Love for Allah requires that we should accept His commands and follow them whole-heartedly. It is His mercy that Almighty Allah sent His Prophets in all ages for the guidance of mankind. To these pious persons Allah gave His commands in form of Books and Scriptures.

The Holy Prophet of Islam Hazrat Muhammad (ﷺ) is the Last Prophet of this series of guidance, and the Holy Quran revealed to him is the last book of guidance for all times to come. It is the last message to mankind for his success which can only be achieved by practising its teachings. By acting upon its golden teachings, we can achieve success in this world as well as in the Hereafter.

Love for the Holy Prophet (ﷺ)

The faith in Islam also requires us to love the Holy Prophet (ﷺ). In the Holy Quran Allah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (الاحزاب. 6)

"The Prophet is closer to the believers than their selves"

If believers are put in a situation that they have to choose between their own lives and love for the Holy Prophet (ﷺ) and obedience to him, they

must guard their love for the Holy Prophet (ﷺ) even at the cost of their lives.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ (الحجرات: 1)

"O you who believe! Be not forward before Allah and His Messenger, and fear Allah (keep your duty to Allah)."

You can do justice in keeping your duty to Allah by observing the rules of etiquette, keeping conformity in your actions and showing obedience to Allah and His Prophet (ﷺ). It is, therefore, necessary to know about the commands of Allah and sayings of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ-

"No person amongst you can be a believer unless he loves me more than he loves his parents, children and all other people."

The Holy Prophet (ﷺ) further said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ-

"No person amongst you can be a believer unless he subordinates his desires to the commands (of Allah) I have brought."

From the above discussion it is clear that love for Allah and His Prophet (ﷺ) requires that the believers should observe the following rules.

They should not make someone else a partner in love for Allah and his Prophet (ﷺ).

Love for the Holy Prophet (ﷺ) should exceed all worldly relationships.

Love for the Holy Prophet requires that the Muslims should give

preference to the sayings of the Holy Prophet (ﷺ) over their personal likes and dislikes. In this regard Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (محمد: 33)

"O you who believe! Obey Allah and obey the Messenger, and render not your action vain." (Without obedience all actions go waste.)

Obedience

You can claim to have love for Allah, but how will you prove it. This question may arise in the mind of almost every person. It is a greater graciousness of Allah that He Himself has answered this question. Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ - (آل عمران: 31)

"Say (O Muhammad, to mankind); if you love Allah, follow me; Allah will love you and forgive you for your sins. Allah is Forgiving, Merciful."

Love for Allah is to follow the examples set by the Holy Prophet (ﷺ). Obedience demands surrendering oneself completely. Your outward action must reflect your inner feeling and inclination, otherwise the action will be nothing but hypocrisy. In such a case Allah warns the Muslims in these words:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ
خَرَجًا بِمَا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا - (النساء: 65)

Translation

"But no, by the Lord they can have no (real) faith until they make thee judge in all disputes between them, and find within themselves no resistance against this decisions, but accept them with the fullest conviction."

The requirements of faith are fulfilled by complete obedience and surrendering to Allah's will.

Finality of Prophethood

Hazrat Muhammad (ﷺ) was the last Prophet of Allah, and after him the line of prophethood came to an end. In the Holy Quran Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا (الْمَائِدَةُ: 3)

Translation

“This day I have perfected the religion for you, and completed my favour onto you, and have chosen for you Islam as your religion.”

The perfection of religion, the completion of Allah's favour and the clear expression that Allah likes Islam for the Holy Prophet (ﷺ) is a declaration that the Holy prophet Hazrat Muhammad (ﷺ) is His Last Prophet and Messenger, and there is no need for another prophet because all the commands of Allah have been conveyed to mankind. Now what we need to do is to accept the message of Allah as a code of over lives, and take the examples set by the Holy Prophet (ﷺ) as a lighthouse for our guidance. It is an honour for mankind that Allah has considered the Holy Prophet (ﷺ) to be competent enough to receive the eternal message of God and practise the Divine teaching.

Allah has also made Islam a universal religion. It means that before Hazrat Muhammad (ﷺ), Allah had sent prophets to nations or tribes belonging to different ages and regions. In former ages mankind was divided into different societies. The annunciation of the prophethood of Hazrat Muhammad (ﷺ) for the whole world gave rise to internationalism. One God, one Last Prophet, one centre (Ka'ba), one set of good examples of the Holy Prophet (ﷺ) and one and final Book (the Holy Quran) brought unity among the different nations of the world. The Holy Quran says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (الاعراف: 158)

Translation

“Say (O Muhammad): O mankind! Indeed I am messenger of Allah to you all”

Allah also says.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رُّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ - (الاحزاب: 40)

Translation

“Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets.”

This verse of the Holy Quran has put an end to the confusion as to where to seek guidance from. It is now clear that there is only one source of guidance, and that source is Islam which requires us to believe in Allah. We can have faith in Allah and follow His orders only by showing love and obedience to the Holy Prophet (ﷺ) and following good examples set by him. Such a course of life can ensure to bring mankind success in this life and salvation in the Hereafter.

EXERCISE

Answer the following questions.

1. How do you come to the conclusion that there is only one Creator of the universe?
2. What should man do in acknowledgement of the fact that he has been created by Allah?
3. What do you understand by love for Allah?
4. Why is it important to follow the Holy Prophet (ﷺ)?
5. Explain the finality of the Prophethood in the context of the holy Quran.

LESSON

Surah Mumtahanah An Introduction

Background

'Mumtahanah', the title of the Surah, means 'the woman to be examined'. The Surah was named so because in it Allah asked the Muslims to examine the women coming from Makkah in large number. These women claimed that they had accepted Islam and therefore could not live with their pagan husbands. The examination of these women was to be carried out firstly to make sure whether they were true in their claim and secondly to settle their affairs with their former husbands and make them the members of the Muslim society in Madinah.

The Surah is the fourth of the ten Madinah Surahs. Each of these Surahs deals with a special aspect of the life of the believers. This Surah was revealed after the Hudaibiyah Treaty had been broken by the disbelievers, and a letter sent by a Muslim of Madinah to the disbelievers of Makkah had come to light. In this letter the correspondent had informed the Makkans that the Holy Prophet (ﷺ) was making preparations to attack Makkah. He had leaked this information in order to enable his disbelieving relatives to take safety measures during the war.

The important matter discussed in these verses is that what type of social relations should believers maintain with the disbelievers. The verses also deal with the problem arising from the migration of Makkan women after they had accepted Islam. According to the terms of the Treaty of Hudaibiyah, if a Muslim man migrated from Makkah to Madinah, he would be given back to the disbelievers of Makkah. Thus there was a need to make new laws for dealing with these women.

Substance

As for the question of maintaining relations with the disbelievers, Allah remarked: Those who exterminated you from your native land cannot be your friends. So you should have no soft corner for them in your heart. You should follow the example of Hazrat Ibrahim (Alaihissalaam) and his followers who said to the disbelievers, "We are your enemy and you are our enemy" However, you should show good conduct and kindness to those disbelievers who had not been cruel to you. There is likelihood that such people accept Islam and make friends with you.

As for the migrant women Allah says: Make sure that these women believe in Islam. You should not hand over the believing women to the disbelievers. No marriage tie is lawful between the believing women and the disbelieving men. Ask the believing women to pay the dowers to their disbelieving husbands. Muslims can marry such women by paying their dowers. You must keep the Muslim society pure and free of all evils.

A. Answer these questions.

1. When and where was the Surah Mumtahanah revealed? Why is it named so?
2. What important matter has been discussed in the Surah Mumtahanah?
3. What type of social relations should Muslims have with the disbelievers.
4. What problem was created by the migration of the believing women from Makkah to Madinah?
5. What commandments did Allah give to the believers to deal with the migrant women?

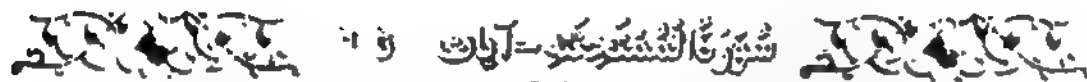
B. Fill in the blanks.

1. Surah Mumtahanah is the _____ of the ten Madinah Surahs.
2. The verses of Mumtahanah were revealed after the disbelievers had broken the _____.
3. Some verses of the Surah Mumtahanah also deal with the problem arising from the _____ of believing women from Makkah.
4. The Muslims should not hand over the _____ women to the _____ men.
5. No marriage tie is lawful between the _____ women and the _____ men.
6. Muslims must keep their society pure and _____ of all evils.



LESSON

Surah Al-Mumtahanah (The Woman to be Examined) Aayaat: 1 to 6



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmaanir-Rahiim

Translation *The name of Allah, the Beneficent, the Merciful.*

Yaaa-'ayyu-hallaziina 'aa-manuu
laa tattakhizuu 'aduwwii wa
'aduwwakum 'awliyaaa-'a
tulquuna 'ilay-him-bil-mawad-
dati wa qad kafaruu bimaajaa-
'akum-minal-Haqqi yukhrijuu-nar-
Rasuula wa 'iyyaakum 'aā-tu-
minuu billaahi Rabbikum! 'lā-
kuñtum kharajtum jihaadañ-fii
Sabiili wabtigaaa-'a Marzaatii
tusirruuna 'ilay-him bil-
mawaddati wa 'ana 'a-lamu bi-
maaa 'akh-faytum wa maaa 'a-
lañtum. Wa mañy-yaf-'alhu
miñkum faqad zalla Sawaaa-'as-
Sabiil

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ
بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ
الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ
جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ
وَإِنِّي أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ
وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ

❶ Translation

O you who believe! Do not take My enemy and your enemy as friends. You offer them your love whereas they reject the Truth that has come to you. They have driven out the Messenger and yourselves (from your homes) simply for the reason that you believe in Allah, your Lord. If you have come out (of your homes) to make struggle in My way and you seek My pleasure (then do not take them as your friends). You secretly make friends with them and we know well what you do secretly and what you do openly. And whoever does so (i.e. makes friends with enemy in secret) he has indeed gone astray from the (right) path.

'lñyyas-qafuukum yakuu-nuu اِنْ يُشْفِقُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَاءُ
lakum 'a'-daa-añw-wa وَيَبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ وَالسِّنَنَهُمْ
yabsutuuu 'ilay-kum 'ay-diya-hum بِالسُّوْءِ وَوَدُّوا لَوْ تُكْفُرُوْنَ ۝٦
wa 'al=sinatahum-bis-suuu-'i wa
wadduu law takfu-ruun.

❷ Translation

If they were to gain supremacy over you, they would be your enemy and they would stretch out (use) their hands and tongues against you with evil (intention), and they want you to disbelieve (and reject the Truth).

Lañ-tañfa-'akum 'arhaa-mukum لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَا اَوْلَادُكُمْ ؕ
wa laaa 'awlaadukum Yawmal- يَوْمَ الْقِيَمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۗ وَاللّٰهُ بِمَا
Qiyaamah: yafsilu baynakum: تَعْمَلُوْنَ بَصِيْرٌ ۝٧
wallaahu bimaa ta'-maluuna
Basiir.

❸ Translation

Your blood relations and (even) your children will be of no benefit to you on the Day of Judgment. He (Allah) will set you apart one from the other. And Allah sees all that you do.

Qad kaanat lakum 'uswa-tun
hasa-natuñ-fiñ 'Ibraahiima wal-
laziina ma-'ahuu 'iz qaa-luu
liqawmihim 'innaa bura-'aaa-'u
miñkum wa mimmaa ta'-buduuna
miñ-duunillaah: kafar-naa bikum
wa badaa bay-nanaa wa bay-
nakumul-'adaawatu wal-bagzaaa-
'u 'abadan hattaa tu'-minuu
billaahi Wahdahuuu 'illaa qawla
'Ibraahiima li-'abii-hi la-'astag-
firanna laka wa maaa 'amliku laka
minallaahi miñ-shay' Rabbanaa
'alay-ka tawakkalnaa wa 'ilay-ka
'anab-naa wa 'ilay-kal-Masiir.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ
إِنَّا بَرَاءٌ وَأَمْنُكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ
اللَّهِ كُفْرُنَا بِهِمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَا تُسْتَغْفِرُكَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ
مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أَتَيْنَا وَإِلَيْكَ الْمَصِيرُ ④

④ Translation

Indeed there is for you a good example in Ibrahim and his followers when they said to their folk: We are unconcerned with you and with all that you worship besides Allah. And there has arisen between us and you enmity and hatred for ever unless you believe in one Allah—except for that which Ibrahim said to his father: I will seek forgiveness for you though I have no power to get anything on your behalf from Allah. (Hazrat Ibrahim and his followers prayed:) O our Lord! In Thee we put our trust and to Thee we turn in repentance and to thee there is (our) final destination.

Rabbanaa laa taj-'alnaa fit-natal-
lillaziina kafaruu wag-fir lanaa
Rabbanaa! 'Innaka 'Añ-tal-
'Aziizul-Hakiim.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا
وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ⑤

⑤ Translation

(Hazrat Ibrahim and his followers further prayed:) Our Lord! Make us not the (object) of trial for the disbelievers (i.e. they may not overcome us). And forgive us our Lord! Verily only Thou art Mighty (and) Wise

Laqad kaana lakum fiihim
'uswatun hasanatul-limaan-kaana
yarjullaaha wal-Yawmal-'Aakhir.
Wa maany-yatawalla fa-'innallaaha
Huwal-Ganiyyul-Hamiid.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن
كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ①

⑥ Translation

Verily there is in them (Ibrahim and his followers) a good example to follow for you and everyone who puts hope in Allah and in the Last Day. And anyone who turns away (he should bear in mind that) Allah is Above all wants and worthy of All Praise.

Arabic Words and Compound Words

| | | | |
|------------------------------------|----------------------|--|-------------------|
| if they gain supremacy over you | 8 إِنْ يَتَّقَوْكُمْ | Don't take. Don't accept. | 1 لَا تَتَّخِذُوا |
| They will stretch out. | 9 يَبْسُطُوا | you offer | 2 تُلْقُونَ |
| They want; they desire. | 10 وَدُّوا | love; affection; friendship | 3 بِالْمَوَدَّةِ |
| unconcerned | 11 بُرْءًا | 4 وَابْتِغَاءَ مَرْضَاتِي and to seek my pleasure | |
| began; started; has arisen | 12 بَدَأَ | you hold secret | 5 تُسِرُّونَ |
| We turn in repentance. | 13 أَنبَأْنَا | You conceal. You keep secret. | 6 أَخْفَيْتُمْ |
| He hopes. | 14 يَرْجُوا | You do openly. You pronounce. | 7 أَعْلَنْتُمْ |

EXERCISE

Answer these questions.

1. How should the believers behave towards the disbelievers who are the enemy of Islam and the believers?
2. State the reasons for which Allah has forbidden the Muslims from being friendly with the enemies of Allah and His Prophet.
3. How do the disbelievers behave towards the believers after gaining supremacy over them?
4. Which good example of Hazrat Ibrahim (Alaihissalaam) and his followers has Allah asked the Muslims to follow?
5. Explain the following passages of the Holy Quran in your words.

١. اِنْ يُّشَقِّقْوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَاءٌ وَيَبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ وَالْيَسْتَتَهُمْ
بِالسُّوْءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ-

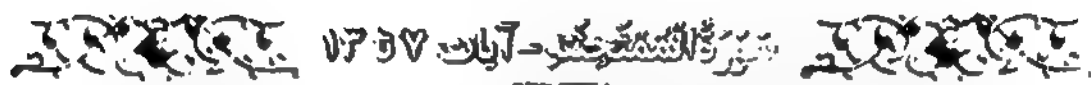
٢. لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَا اَوْلَادُكُمْ ؕ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ ۗ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ بَصِيْرٌ-

٣. رَبَّنَا عَلَيكَ تَوَكَّلْنَا وَالْيَكِ اٰتَيْنَا وَالْيَكِ الْمَصِيْرُ-

٤. وَمَنْ يَتَوَلَّ فَإِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ-

LESSON

Surah Al-Mumtahanah (The Woman to be Examined) Aayaat: 7 to 13



'Asallaahu 'aŋy-yaj-'ala baynakum
wa baynallaziina 'aaday-tum-
minhum-mawaddah. Wallaahu
Qadiir; wallaahu Gafuurur-
Rahim.

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ
الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ
قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

7 Translation

It is probable that Allah creates love (and friendship) between you and those towards whom you hold enmity; and Allah is All-Powerful. And Allah is Forgiving (and) Merciful.

Laa yanhaa-kumullaahu
'anillaziina lam yuqaa-tiluu-kum
fid-Diini wa lam yukhri-juu-kum-
miŋ-diyaarikum 'aŋ-tabarruuhum
wa tuqsituuu'ilay-him: 'innal-
laaha yuhibbul-Muqsitiin.

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ
دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

8 Translation

Allah does not forbid you from showing kindness and doing justice to those who did not fight you on account of (your) Faith nor did they drive you out from your homes. Verily Allah loves those who do justice (to others).

'Innamaa yanhaa-kumul-laa-hu
'anillaziina qaataluukum fid-Diini
wa 'akhrājuukum-miñ-diyaarikum
wa zaaharuu 'alaa 'ikhraajikum
'aā-tawal-law-hum. Wa mañy-
yatawal-lahum fa-'ulaaa-'ika
humuz-zaalimuun.

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ
فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ
وَوَضَعُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ
وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿١﴾

❶ Translation

Allah forbids you from (dealing with) those who fought you on account of (your) Faith and drove you out from your homes and helped (others) drive you out. (Allah forbids you) from turning to them (for friendship). And if someone turns to them (for friendship), (all) such people are wrong doers.

Yaaa-'ayyuhallaziina 'aa-manuuu
'izaa jaaa-'akumul-Mu'-minaatu
Muhaajiraatiñ-famta-hinuu-
hunn: 'Allaahu 'a'-lamu bi-
'iimaanihinñ: fa-'in 'alimtu-
muuhunna Mu'-minaatiñ-falaa
tarji-'uuhunna 'ilal-kuf-faar. Laa
hunna hillul-lahum wa laa hum
yahilluuna lahunñ. Wa 'aatuuhum
maaa 'aāfaquu. Wa laa junaaha
'alay-kum 'aā tañkihuuhunna
'izaaa 'aatay-tu-muuhunna
'ujuurahunn. Wa laa tumsikuu bi-
'isamil-kawaa-firi was-'aluu maaa
'aāfaqtum wal-yas-'aluu maaa
'aāfaquu. Zaali-kum hukmullaah.
Yahkumu baynakum. Wallaahu
'Alimun Hakum.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ كُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٌ فَامْتَحِنُوهُنَّ ۚ إِنَّ اللَّهَ
أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ
لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ
وَأَتَوْهُنَّ مِمَّا نَفَقْتُمْ وَلَا جُنَاحَ عَلَيْكُمْ
أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ
الْكُوفَرِ ۚ وَاسْأَلُوا مِمَّا نَفَقْتُمْ وَلَيْسَ لَكُمُ
مِمَّا نَفَقْتُمْ ذِكْرٌ حُكْمُ اللَّهِ يَخَكِّمُ
بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١﴾

⑩ Translation

O believers! When believing women come to you as refugees, you should examine them. Allah knows very well about their faith. If you come to know about them that they are (really) believers, then do not send them back to the disbelieving men. The (believing) women are not lawful (wives) for those (disbelieving) men, nor are those (disbelieving) men lawful (husbands) for these (believing) women. And pay them (the disbelieving husbands) that which they spent (as dowers on their believing wives) and it is not a sin for you if you marry such (believing) woman on payment of their dues (dowers). And do not keep on retaining with you their honour (marital ties) and ask (them) for (the return of) that which you have spent (on them as dowers). And (similarly) let the (disbelieving) men ask for that which they have spent (as dowers on their believing wives). That is the command of Allah. He does justice between you. And Allah is All-Knowing (and) Wise.

Wa 'iñ-faatakum shay-'um-min
'azwaajikum 'ilal-kuf-faari fa-
'aaqabtum fa-'aatul-laziina
zahabat 'azwaajuhum mişla maaa
'añfaquu. Wattaqullaa-hallaziii
'añtum-bihii Mu'-minuun.

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُم إِلَى
الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ بِشَلِّ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ⑪

⑪ Translation

And if you receive nothing (of the dower) from any of your wives who have gone to the disbelievers (and) afterwards when it is your turn (of supremacy) give (out of the spoils of war) to those (disbelievers) whose wives have deserted them, equal to the amount they have spent (on the dowers of their deserting wives). And fear Allah in Whom you believe.

Yaaa-'ayyuhan-Nabiyyu 'izaa jaaa-
'akal-Mu'-minaatu yubaa-yi'-naka
'alaaa 'allaa yushrikna billaahi

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يَبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ

shay-'aŋw-wa laa yasriqna wa laa
yaznu-na wa laa yaqtulna 'aw-
laadahunna wa laa ya-tiina bi-
buhtaaniŋy-yaf-tariinahuu bay-na
'aydihiinna wa 'arjulihiinna 'wa laa
ya'-siinaka fii ma'-ruu-fiŋ-fabaa-
yi'-hunna wastagfir la-hunnallah:
'innallaaha Gafuurur-Rahiim.

شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِيْهُتَاتٍ يُفْتَرِيْنَهُ بَيْنَ
أَيْدِيْهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ
مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ

⑫ Translation

O Prophet! When the believing women come to you for taking the oath of allegiance (and if they make a promise) that they will not associate anything with Allah, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not produce any vicious slander which they have devised between their hands and feet (i.e. they will not make a false statement to damage somebody's reputation) and that they will not disobey you in a matter which is just (or right), then accept their allegiance and pray to Allah for their forgiveness. Verily Allah is Forgiving (and) Merciful.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ⑪

Yaaa-'ayyu-hallaziina 'aa-manuu
laa tatawallaw qawman
gaziballaahu 'alay-him qad ya-
'isuu minal-'Aakhirati kamaa ya-
'isal-kuffaaru min 'aṣ-haa-bil-
qubuur.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَالَوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ
الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ
الْقُبُورِ ⑫

⑬ Translation

O you who believe! Do not be friendly with the people on whom is the wrath of Allah. They are in despair about the Hereafter, just as the disbelievers are in despair about (the life of) those who are (lying buried) in graves.

EXERCISES ON THE TEXT

| | | | |
|--|----------------------|---------------------------------|---------------------|
| honour; chastity | عِصْمٍ 8 | it is probable; maybe | عَسَى 1 |
| disbelieving women | الْكَوَافِرِ 9 | you hold enmity | عَادَيْتُمْ 2 |
| when it is your turn | فَعَاقِبْتُمْ 10 | does not forbid you | لَا يَنْهَكُمُ 3 |
| Those women take the oath of allegiance. | يُبَايِعْنَ 11 | that you do good to them | أَنْ تَبْرُؤَهُمْ 4 |
| Those women must not disobey you. | لَا يَعْصِيَنَّكَ 12 | They helped others | ظَهَرُوا 5 |
| They are in despair. | قَدْ يَيْسُوا 13 | You should examine those women. | فَامْتَحِنُوهُنَّ 6 |
| | | lawful for them | جِلُّ لَهُمْ 7 |

EXERCISE

Answer these questions.

1. Which disbelievers has Allah allowed the believers to do good and justice to?
2. What has Allah commanded the believers about the believing women who have taken refuge in Madinah?
3. State the points on which Allah has asked the believers to put the migrating women under the oath of allegiance.
4. Explain the following passages of the Holy Quran in your words.

١ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبْرُؤَهُمْ وَتَقْضُوا إِلَيْهِمْ.

٢ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنَ أَصْحَابِ الْقُبُورِ.



The Holy Quran (Introduction, Preservation and Excellence)

Introduction

Almighty Allah is the Creator of the universe. Man is a part of this universe. Allah created man as the most eminent of all the created beings. He created not only material resources to meet man's physical and instinctive needs, but also made provisions for the guidance of his intellect and soul. He blessed mankind with a conscience to differentiate between good and evil. Moreover, Almighty Allah sent His Messengers and revealed to them the holy Books and Scriptures for the complete guidance of mankind. The Holy Prophet Hazrat Muhammad (ﷺ) is the Last Prophet of Allah. Almighty Allah revealed to him the Holy Quran. Being the last book of Allah, the Holy Quran is a permanent source of guidance for all mankind. The Book also testifies all the previous Divine Scriptures and Books:

Almighty Allah had also sent His Prophets for the guidance of the previous generations, and revealed His Books to some of them. However the teachings of those prophets and the books revealed to them have not been preserved with their original text. In the Holy Quran Allah says:

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا تَيْنَ يَدِيهِ مِنَ الْكِتَابِ
وَمُهَيِّمًا عَلَيْهِ (المائدة-48)

"And to Thee We revealed the Book with the truth, confirming the Scripture that came before it, and this (the Holy Quran) is a watcher over it."

In this verse of the Holy Quran, Allah has used the word 'Muhaman' (that which guards or watches) for the Holy Quran. This expression means that

the contents of the previous books which could not be preserved have now been preserved in the Holy Quran. That is why the teachings of the Holy Quran are trustworthy and can be followed with entire satisfaction in all the ages to come.

The Holy Quran provides guidance in regard to all the aspects of human life. It describes the reality of life, the good and evil, the lawful and unlawful, the righteousness and unrighteousness, moral teachings and all other aspects of life. The Holy Quran also provides detailed information about the life in the Hereafter and discusses its importance very effectively. The Holy Quran imparts basic teachings about man's individual and collective life, his rights and duties in society and his economic matters. It also educates man comprehensively in the fields of politics and international affairs and morality. In short the Holy Quran is a treasure of information and guidance covering all the aspects of human life. It elaborately explains all the things which a common man must know and there is no other source for him to get the required knowledge.

Preservation

The Holy Quran has been revealed by Almighty Allah and He Himself took the responsibility to safeguard it. In the Holy Quran He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر. 9)

“Without doubt we have sent down the Message and without doubt we will guard it”

We see that Allah carried out His promise so perfectly that not even a single word, letter or a vowel-point of the holy Quran has so far been changed.

The Holy Quran with its complete text was not revealed at one and the same time. Rather it was revealed little by little. It took about twenty-three years for this Divine Book to be completed. Whenever some Quranic verses were revealed, the Holy Prophet (ﷺ) sent for the scribe and dictated the revelation to him. The Holy Prophet (ﷺ) also gave him the instructions as to where the new verses were to be included, i. e. in which Surah and before or after which verses they were to be included. The passage of the revelation was placed at a fixed place in Masjid-e- Nabvi. The companions

of the Holy Prophet (ﷺ) copied the verses of the revelation and learnt it by heart. They recited the verses in their everyday five prayers and tried to comprehend and practise them. Thus whenever a part of the Holy Quran was revealed, it was recorded and learnt by heart by the companions of the Holy Prophet (ﷺ). This practice was carried out by both the men and the women.

It was during the pious life of the Holy Prophet (ﷺ) that most of his wives, the members of his family, and the male and female companions (رضي الله عنهم) of the Holy Prophet (ﷺ) had learnt the complete text of the Holy Quran by heart. A number of venerable companions (رضي الله عنهم) of the Holy Prophet (ﷺ) had also prepared the copies of the Holy Quran.

After the Holy Prophet (ﷺ) passed away, Hazrat Abu Bakr Siddique (رضي الله عنه) preserved all the parts of the Holy Quran together in the order prescribed by the Holy Prophet (ﷺ). The verses of the Holy Quran were arranged in the same order and the Surahs were given the same names as were prescribed by the Holy Prophet (ﷺ) under the command of Almighty Allah. Hazrat Usman, during the period of his Caliphate, prepared several copies of the Holy Quran, arranged accordingly and sent one copy to each of the provincial capital cities.

Excellence

In the Holy Quran whatever is stated is based on the definite knowledge and reality. There is no doubt in the truth of its contents. It provides complete guidance to the human beings of all times and regions. The success of mankind in this world and in the Hereafter depends on to what extent he practises the teachings of the Holy Quran. That is why this book excels in providing true guidance to everyone. As this Divine work is better than all other works of literature, similarly a person who has learnt the Holy Quran and teaches it to others is better than all others who have not learnt it. The Holy Prophet (ﷺ) Said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ-

“The best amongst you is the one who learnt the Holy Quran and teaches it to others.”

We should, therefore, learn the Holy Quran whole-heartedly and should leave no stone unturned in gaining this Divine knowledge.

The recitation of the Holy Quran is an act of great virtue. Allah gives the reward equal to ten virtues for the recitation of each letter of the Holy Quran. One who practises the Quranic teachings, Allah exalts him in this world and in the Hereafter. Those who refuse to acknowledge it are disgraced. The history of mankind bears witness that as long as the Muslims acted upon the teachings of the Holy Quran, they were predominant in the world. On the other hand when they became careless about the principles of Islam, they lost their eminence. The Holy Prophet (ﷺ) once told his followers that Almighty Allah would make many nations eminent due to acting upon the golden teachings of the Holy Quran and bring many nations to disgrace due to their being careless about these principles. We should, therefore, recite the Holy Quran, grasp it and try to act upon its golden teachings.

EXERCISE

Answer the following questions.

1. Give a brief introduction of the Holy Quran.
2. How has the Holy Quran been preserved?
3. Write a note on the distinct characteristics of the Holy Quran.



Surah Ahzaab

An Introduction

Background

The Surah Ahzaab was revealed in Madinah. A good number of verses of this Surah discuss the lessons of the Battle of Ahzaab which was fought in Shawal, the 5th year of Hijrah. It is, therefore, believed that it was revealed after the Battle of Ahzaab 5 A.H. Some verses of this Surah were probably revealed in 7 A.H. after the Battle of Khyber.

Before the Battle of Ahzaab, the Muslims of Madinah had already fought two battles—the Battle of Badr and the Battle of Uhud against the infidels of Makkah.

The Battle of Badr was fought on 17th of Ramadhan, 2 A.H. In this battle the Muslims gained a victory. Most of the chiefs of infidels were killed and as many as seventy were taken prisoners. In this battle the Muslims were exalted and the Quraish of Makkah were defamed. As a result the tribes living around Madinah made peace treaties with the Muslims. The victory of the Muslims strengthened their faith in Islam and this religion began to spread rapidly around Madinah.

The Battle of Uhud was fought on Shawal 7, 3.A.H., a year after the Battle of Badr. The infidels of Makkah had raised a strong army of 3000 well-equipped men, 3000 camels and 200 horses. The Muslim army consisted of 1000 men which also included 300 men of the chief hypocrite Abdullah Bin Ubayy who betrayed the Muslims by turning back with his men. In the battle of Uhud though the Muslims had to suffer heavy losses, Madinah was saved and the infidels had to return to Makkah in frustration.

After the Battle of Uhud the next battle between the Muslims and the infidels was fought in Shawal, the 5th year of Hijrah. In this battle the

different groups of Makkah and Madinah took part as confederates (members of a large union). In Arabic language the word Ahzaab (plural of 'Hizb') is used for 'groups' or 'confederates'. Hence the Battle is known as 'Ghazwah-e-Ahzaab' or the 'Battle of Confederates'. In this battle, on the advice of Hazrat Salman Farsi(ؓ), the Muslims had dug a trench for the defence of Madinah. In Arabic language the word 'Khandaq' is used for trench. So this battle is also known as 'Gazwah-e-Khandaq' or the Battle of Trench'.

Hayy Bin Akhtab, the chief of Banu Nadhir led a delegation of twenty chiefs to Makkah and assured the Quraish of the Jewish help in case of their attack on Madinah. The delegation met various chiefs of the Arabian tribes and aroused them against the Muslims. Thereafter the Jewish delegation also went to Banu Ghatafan who were promised half the date harvest of Madinah if they joined them to attack Madinah. This confederacy was formed under the leadership of Abu Sufyan to make a united attack on Madinah and rout the Muslims for ever.

When the soldiers of the confederates reached Madinah, they were greatly embarrassed to see an impassable trench in front of them. The Arabs had never heard of a trench. They pitched their tents at some distance from the trench and besieged the city. The Muslim archers were constantly shooting arrows to stop them from any advancement. In the meantime Hayy Bin Akhtab instigated the Jews of Madinah to breach the Madinah Treaty and attack the Muslims from within the city.

This was really a hard time for the Muslims. Those whose faith was weak could not withstand these circumstances and they became fed up with the religion. Majority of the Muslims, however, showed their steadfastness and they fought the enemy successfully on all fronts and proved that they deserved the help of God.

The siege continued for more than two weeks. Eventually the help from Almighty Allah came in form of a violent storm. The infidels who had already lost heart were overawed by the storm and took it as a sign of bad luck for them and they decided to go back home. The Muslims had at length won the battle.

Summary of Surah-e-Ahzaab

The Surah condemns the custom of the infidels in regard to human relationship. Allah loves truth in all things. False relationship based on customs and superstitions may harm mankind, hence they must be abandoned. The ladies of the Prophet's (ﷺ) household are mothers to the Muslim Ummah. They must be given due respect. It is the duty of the Prophet (ﷺ) to reveal the truth to mankind. (Aayaat: 1-8)

Allah sent storm to fail the plans of the infidels. Thus Allah helped the Muslims when they were in miserable condition. The hypocrites wanted to run away from the battlefield, but it was not possible for them to avoid the punishment. The believers must follow the truth and noble examples. Allah has a great reward for the wives of the Prophet if they are loyal to Allah and His Prophet (ﷺ) (Aayaat: 9-27)

The wives of the Holy Prophet (ﷺ) hold high positions. The Prophet (ﷺ) should treat them kindly and they themselves should maintain their dignity. Unhappy marriages (like Hazrat Zainab's with Zaid) should not be continued. (Aayaat: 28-52)

The Holy Prophet (ﷺ) and his family deserve due respect. Muslims should not make false statements to damage the reputation of others. If the hypocrites do not desist from spreading sensational rumours they will surely be punished. The believers guard their words and responsibilities. (Aayaat: 52-73)

EXERCISE

Answer these questions.

1. Where and when was Surah Ahzaab revealed?
2. When was the Battle of Badr fought? What was the result of this battle?
3. When was the Battle of Uhud fought and what were its results?
4. When was the Battle of Ahzaab fought. Why was this battle named so? What is the other name of this battle?
5. Give a short account of the confederacy formed against the Muslims of Madinah?
6. Describe the condition of the Muslims during the Battle of Ahzaab. How did the war come to an end and who came out victorious?
7. Give a brief summary of Surah Ahzaab?

Surah-Al-Ahzaab (The Clans) Aayaat: 1 to 8

سُورَةُ الْأَحْزَابِ - آيَاتُ ١ ق ٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmaanir-Rahiim

Translation *The name of Allah, the Beneficent, the Merciful.*

Yaaa-'ayyuhan-Nabiyyut-ta-qil-
laaha wa laa tuti-'il-kaafi-riina
wal-Munaafiqiin: 'innal-laaha
kaana 'Aliiman Hakii-maa.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ١

① Translation

O Prophet! Fear Allah and do not obey the disbelievers and the hypocrites.
Verily Allah is full of knowledge and full of wisdom.

Wattabi 'maa yuuhaaa 'ilayka mir-
Rabbik: 'innallaaha kaana bima
ta '-maluuna khabiiraa.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ٢

② Translation

And follow that which is revealed to you from your Lord. Verily Allah is
aware of all what you do.

Wa ta wakkal 'alallaah: wa kafa
billaahi Wakiilaa.

وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ

وَكِيلًا ﴿٣﴾

3 Translation

And put your trust in Allah, and Allah is sufficient as an accomplisher.

Maa ja- 'alallaahu li-ra-julim-miñ-
qal-bayni fii jawfih: wa maa ja- 'ala
'azwaajakumuli-laaa- 'ii
tuzaahiruuna minhunna
'ummahaatikum: wa maa ja- 'ala
'ad-'iyaaa-'akum 'abnaaa-'akum.
Zaaalikum qawlukum-bi-
'afwaahikum. Wallaahu yaquu-
lul-Haqqa wa Huwa yahids-Sabiil.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي
جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمْ إِلَيَّ
تُظْهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۖ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ كُمْ أَبْنَاءَ كُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ
بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ

يَهْدِي السَّبِيلَ ﴿٤﴾

4 Translation

Allah has not made for any man two hearts in his body nor has He made your wives, whom you declare to be your mothers, your (real) mothers; nor has He made your adopted sons, your (real) sons. (Adopted sons are those whom you claim to be your sons whereas in reality they are not). (All) this is (only) what you say with your mouths; but Allah says the truth and he guides to the (right) way.

'Ud-'uuhum li-'aabaaa-ihim huwa
'aqsatu 'iindallaah, Fa-'illam ta
lamuuu 'aabaaa-'ahum fa-
'ikhwaanukum fid-diini wa
mawaaliikum. Wa lay-sa 'alaykum
junaahuñ-fii-maaa 'akhta'-tum
bihii wa laakim-maa ta-'ammadat
quluubukum: wa kaanallaahu
Gafuurar-Rahiimaa.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ
فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي
الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِن
مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا

رُحِيمًا ﴿٥﴾

5 Translation

Call (the adopted sons) by proclaiming their (real) fathers as that will be more just in the sight of Allah. And if you do not know their fathers, then they are your brothers in faith and your companions. And there is no sin on your part if you make a mistake unintentionally. But if you do (a sin) with the intention of your hearts (you will be called to account). And Allah is Forgiving (and) Merciful.

'An-Nabiyyu 'awlāa bil-Mu'-
miniina min 'aāfusihim wa
'azwaajuhuu 'ummahaatum.
Wa 'ulul-'arḥāmi ba'-
'zuhum'awlāa bi ba'-ziñ-fii
kittaabillā-hi minal-Mu'-miniina
wal-Mu-haajiriina 'illāaa 'aā taf-
'aluuu'ilāaa'awliyaāa-'ikum-ma'-
ruu-faa: kaana zaalika fil-Kitaabi
mastuura.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ
وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَفْعَلُوا إِلَىٰ أُولِيَئِكُمْ مَّعْرُوفًا كَانَ
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ⑤

6 Translation

For believers the Prophet (Peace be Upon Him) is more important than their own selves and his wives are (as) their mothers. And in the law of Allah the blood relations are more deserving of the share in one another's (inheritance than other) believers and migrants except for the kindness you want to do to your friends as written in the Book (of Allah). (You are allowed to give some of your wealth to your friends out of kindness).

Wa 'iz 'akhaznaa minan-
Nabiyyiina Miisaaqahum wa
miñka wa min-Nuuhinwwa
'ibraahima wa Muusaa wa 'li-
sabni-Maryam: wa 'akhaznaa
minhum-Miisaaqan galiizaa:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ
وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
مِيثَاقًا غَلِيظًا ⑥

7 Translation

And (remember) when we took Covenant (promise) from the Prophets

and from you (O Muhamamd!) and from Noah, Ibrahim, Moses and Eisa the son of Mariam, and we took from them a solemn Covenant. (The Covenant is that every Prophet shall obey the commands of Allah and shall make the people obey them.)

Liyas-'alaṣ-Ṣaadiqiina 'aā لَيْسَ لِلْكَافِرِينَ عَذَابٌ إِلَّا آتٍ
Sidqihim: wa 'a-'adda lil-kaafi-
riina 'Azaaban'aliimaa.

8 Translation

(From them we took the Covenant) so that (Allah) might ask the truthful (men) about their truth (of which they were custodians), and for the disbelievers He has prepared a painful punishment.

WORDS AND COMPOUNDS

| | | | |
|-------------------------------|-------------------------|-------------------|-------------------------------------|
| sin, blame | 10 جُنَاحٌ | 1 مَا يُؤْتَى | that which is revealed to you |
| what you do intentionally | 11 مَا تَعَمَّدَتْ | 2 وَكِيلًا | accomplisher; helper |
| prior, more deserving | 12 أَوْلَى | 3 جَوْفِهِ | in his body or chest |
| blood relations; kith and kin | 13 أَوْلُو الْأَرْحَامِ | 4 لِي تَظْهَرُونَ | whom you declare to be your mothers |
| kindness; good | 14 مَعْرُوفًا | 5 أَدْعِيَاءَ | adopted sons |
| written | 15 مَسْطُورًا | 6 أَفْوَاهِكُمْ | your mouths |
| covenant, promise, vow | 16 مِيثَاقَ | 7 أَدْعُوهُمْ | call them |
| firm; solemn | 17 غَلِيظًا | 8 أَقْسَطَ | more just; more equitable |
| has prepared | 18 أَعَدَّ | 9 مَوَالِيَكُمْ | your friends; your companions |

Answer these questions.

1. What instructions has Allah given to the Holy Prophet (ﷺ) in the beginning of this lesson?
2. What are the instructions of Allah with regard to the adopted sons?
3. What is the status of the Holy Prophet (ﷺ) and that of his wives in the sight of the true believers?
4. What Covenant (promise) has Allah taken from His Prophets?
5. Explain the following passages of the Holy Quran in your words.

١. مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ إِلَيْكُمْ تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ
٢. وَمَا جَعَلَ أَدْعِيَاءَكُمْ كُمْ أَبْنَاءَ كُمْ ۚ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
٣. النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ
٤. وَأُولَٰئِكَ هُمُ الْبَغِيُّونَ أَوْلَىٰ بَعْضُهُمْ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا



Surah Al-Ahzaab (The Clans) Aayaat: 9 to 20

سُورَةُ الْأَحْزَابِ - آيَات ٢٠ ٩

Yaaa-'ayyuhallaziina 'aa-manuz-
kuruu Ni' matallaahi 'alaykum 'iz
jaaa-'atkum junuu-duñ-fa-
'arsalnaa 'alayhim riihañwwa
junuudal-lam taraw-haa: wa
kaanallaahu bimaa ta'-maluuna
Basiiraa.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَارْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

Translation

O you who believe! Remember the favour of Allah (that He bestowed) on you, when came against you the forces (of enemy), so We sent against them a strong wind and such forces that you could not see; and Allah sees whatever you do.

'Izjaaa-'uukum-miñ-faw-qikum
wa min 'asfala miñkum wa 'iz
zaagatil-'absaaru wa ba-lagatil-
quluubul-hanaajira wa
tazunnuuna billaahiz-zunuunaa!

إِذْ جَاءَكُمْ وَكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ
الظُّنُونَا ﴿١٠﴾

⑩ Translation

(Remember) when they (the forces of enemy) came from above you, and from below you, and when eyes were wonderstruck, and hearts came to throats, and you began to entertain strange suppositions about Allah.

Hunaalikab-tuliyal-Mu'-minuuna هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا
wa zulziluu zilzaalañ shadiidaa. زَلْزَالًا شَدِيدًا ⑪

⑪ Translation

It was a situation wherein the believers underwent a trial and were violently shaken.

Wa 'iz yaquulul-Munaa-fiquuna وَادِّقُوا الصُّفُوفَ الَّذِينَ فِي قُلُوبِهِمْ
wallaziina fii quluubi-him- مُرَمِّمًا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا
marazum-maa wa-ada-nallaahu غُرُورًا ⑫
wa Rasuuluhuuu 'illaa guruuraa!

⑫ Translation

And (remember) when the hypocrites and those in whose hearts there is a disease started saying: what Allah and His Prophet promised us was nothing but deception.

Wa 'iz qaalat-taaa-'ifa-tum- وَادَّ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا
minhum yaaa-'Ahla-Yasriba laa مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ
muqaama lakum farji-'uu! Wa مِّنْهُمْ النَّبِيُّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ
yasta'-zinu farii-qum-minhumun- وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ⑬
Nabiyya ya-quuluuna 'inna
buyuutanaa 'awrah. Wa maa hiya
bi-'awra-tin'iñyyuriiduuna'illaa
firaaraa.

⑬ Translation

And (remember) when a group from among them (Muslims) said: You folk of Yathrib! There is no place for you (to stay), so turn back; and a group from among them (even) sought the leave of the Prophet saying: Our houses lie wide open. (In fact) they wished nothing but to run away.

Wa law dukhilat 'alay-him-
min'aqtaarihaa summa su-'i-lul-
fitnata la-'aatawhaa wa maa
talabbaşuu bihaaa 'illaa yasiiraa!

وَلَوْ دَخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ
سُئِلُوا الْفِتْنَةَ لَأْتَوْهَا وَمَتَلَبَّشُوا بِهَا إِلَّا
يَسِيرًا ۝١٤

14 (Translation)

And if they (the forces of enemy) from all sides had entered (Madinah) and tempted them to join the tumult, they would certainly have joined it and would have hardly hesitated (to do so).

Wa laqad kaanuu 'aaha-dul-laaha
miñ-qablu laa yuwal-luu-nal-
'adbaar: wa kaana 'ah-dul-laahi
mas-'uulaa.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا
يُولُونِ الْأَذْبَارَ ۖ وَكَانَ عَهْدُ اللَّهِ
مَسْئُولًا ۝١٥

15 (Translation)

And they had already solemnly promised Allah that they would not turn their backs (to the enemy). And the promise given to Allah must be answered for.

Qul-lañy-yañfa-'akumul-firaaru
'iñ-farartum-minal-mawti'awil-
qatli wa 'izallaa tu-matta-
'uuna'illaa qaliilaa!

قُلْ لَنْ يُنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ
الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمَتَّعُونَ إِلَّا
قَلِيلًا ۝١٦

16 (Translation)

(O Muhammad!) Say (to them): Running away will not benefit you if you run away from (the fear of) death or being slain. And (even if you succeed in escaping) you will be able to enjoy this life but for a little while.

Qul mañ-zallazii Ya'-şimukum-
minallahi'in 'araada bikum Suuu-
'an 'aw' araada bi-kum Rahmah?
Wa laa yajiduu-na lahum-miñ-
duunillaahi waliyyañwwa laa

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ
أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ
رَحْمَةً ۖ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ

17 Translation

Say: Who is the one that can save you from Allah if He wishes to harm you, or (who can stop Allah) if He wishes mercy for you? And they will not find their protector or helper other than Allah.

Qad ya'-lamullaahul-mu-
'awwiqiina miṅkum wal-qaaa-
'iliina li-'ikhwaanihim
halumma'ilaynaa, wa laa ya-
tuunal-ba'-sa'illaa qaliilaa,

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ
وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا
يَأْتُونَ النَّاسَ إِلَّا قَلِيلًا ۝١٧

18 Translation

Allah knows those amongst you who cause hindrances (in the course of fight) and (for this purpose) say to their brethren: Come to (join) us, but they do not take part in the fight but for a little while.

'Ashih-hatan 'alaykum. Fa-'izaa
jaaa-'al-khawfu ra-'ay-tahum
yañzuruuna 'ilayka ta-duuru 'a-
yunuhum kallazii yugshaa 'alayhi
minal-mawt: Fa-'izaa zahabal-
khawfu sala-quukum-bi-'alsinatin
hidaadin'ashihhatan 'alal-khyayr.
'Ulaaa-'ika lam yu'-minuu fa-
'ahbatal-laahu 'a'-maalahum: wa
kaana zaalika 'alallaahi yasiiraa.

أَشِيعَةُ عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ
رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۚ
فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ
جِدَادٍ أَشِيعَةٍ عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ وَكَانَ
ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝١٨

19 Translation

They are stingy about siding with you. But when comes the fear you will see them looking at you with rolling eyes like the one who is fainting from death. But when the fear is past they behave towards you with sharp tongues, being greedy for wealth. Such people have not accepted the faith. So Allah has made their deeds fruitless, and it is very easy for Allah (to do this).

Yahsabuunal-'AHZAA-BA lam
yazhabuu, wa 'iñy-ya'-til-'Ahzaabu
yawadduu law 'an-nahum-
baaduuna fil-'A'-raabi yas-'aluuna
'an'ambaaa-'ikum; wa law kaanuu
fiikum-maa qaataluuu 'illaa
qaliilaa.

يَحْسُبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ
يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ
فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ
وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ۝

20 Translation

They think that the (forces of) Confederates have not yet retreated, and if the confederates should come (again to attack Madinah), they would wish to be (wandering) in the desert among the Bedouins, and seeking news about you. And if they are (living) among you, they would fight little (against the enemy).

الَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَٰئِكَ يُصِيبُكَ اللَّهُ بِمَا كُنتَ تَعْمَلُ ۚ

| | | | |
|-------------------------------------|---------------------------|------------------------------------|-------------------|
| will not turn their backs | يُولُونِ الْأَدْبَارَ 10 | forces; armies | جُنُودَ 1 |
| will be benefitted: will enjoy | تُمتعون 11 | grew wild; wonder- struck | رَاغِبَ 2 |
| will save you; will preserve you | يَقْصِيكُمْ 12 | throats | حَنَاجِرَ 3 |
| they will not find | لَا يَجِدُونَ 13 | were tried; put in trial | أُبْتُلِيَ 4 |
| those who cause hindrances | مُعَوِّقِينَ 14 | deception: delusion | غُرُورًا 5 |
| come to us | هَلُمَّ إِلَيْنَا 15 | sought permission | يَسْتَاذِنُ 6 |
| miser; stingy | أَشِحَّةَ 16 | lie open | غُورَةً 7 |
| their eyes roll/revolve | تَدَوَّرَ أَعْيُنُهُمْ 17 | did not hesitate: did not delay | مَا تَلَبَّثُوا 8 |
| faint | يُعْشَى 18 | very little: hardly any | يَسِيرًا 9 |

clans; groups
confederates

23 أَلَا خَزَابٌ

19 سَلَقُواكُمْ will meet you, will
behave towards you

those living in
the desert

24 بَادُونَ

sharp

20 جِدَادٍ

bedouins

25 أَلَا عَرَابٌ

made fruitless;
destroyed

21 فَأَحْبَطَ

bits of news

26 أَنْبَاءُكُمْ

they think

22 يَحْسَبُونَ

EXERCISE

Answer these questions.

1. How did Allah help the believers and made them victorious in the Battle of Confederates?
2. What was the conduct of the true believers and that of the hypocrites in the Battle of Confederates?
3. What does Allah say about those who cause hindrances in the course of fight?
4. Explain the following passages of the Holy Quran in your words.

- ١ إِذْ جَاءَ وَكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا
- ٢ سُبْنَاكَ ابْتَلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا
- ٣ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا
غُرُورًا

LESSON

Surah Al-Ahzaab (The Clans) Aayaat: 21 to 27

سُورَةُ الْأَحْزَابِ - آيَات ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧

Laqad kaana lakum fii Rasuulil-laahi 'Uswatun Hasa-natul-limaan kaana yarjullaaha wal-Yawmal-'Aakhira wa zaka-rallaaha kashiiraa.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝

21 Translation

Verily there is a good example (of conduct) in the Messenger of Allah for you people and for any one who puts his hope in Allah and the Last Day of (Judgement), and remember Allah much.

Wa lammaa ra-'al-Mu'-minuunal-'Ahzaaba qaaluu haazaa maa wa-'ada-nallaahu wa Rasuuluhuu wa sada-qal-laahu wa Rasuluh. Wa maa zaadahum 'illaaa 'iimaanañwwa tasliimaa.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۝ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝

22 Translation

And when the believers caught sight of the confederate forces, they said: That is what Allah and His Messenger promised us, and Allah and His Messenger told the truth. And this event (the sight of forces) added to their faith and obedience.

Minal-Mu'-miniina ri-jaaluñ-
sadaquu maa 'aahadul-laaha
'alayh: fa-minhum-mañ-qazaa
nahbahuu wa minhum-mañ-
yañtazir: wa maa bad-daluu
tabdiilaa:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا
مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ
نَجْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا
تَبْدِيلًا ۝۱۷

23 Translation

Among the believers there are men who have been true to the promise they made with Allah. Of them some have completed their vow (by sacrificing their lives in battle) and some are still waiting, and they have not changed (their conduct) in the least.

Liyajziyallaahuṣ-Ṣaadi-qiina bi-
Ṣidqihim wa yu-'azzi-bal-
Munaafiqiina 'iñ-shaaa-'a'aw
yatuuba 'alayhim: 'innallaa-ha
kaana Gafuurar-Rahiimaa.

لَيَجْزِيَّ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَ
يُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝۱۸

24 Translation

(All this happened) so that Allah may reward the truthful men for their truthfulness, and punish the hypocrites if He wills or may have mercy on them for their repentance (if He wills). Verily Allah is Forgiving and Merciful.

Wa raddallaahullaziina kafaruu
bi-gayzihim lam yanaa-luu
khayraa; wa kafallaahul-Mu'-
miniinal-qitaal. Wa kaanal-laahu
Qawiiyyan 'Aziizaa.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ
يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۝۱۹

25 Translation

And Allah turned back the disbelievers in their fury. They could not gain any advantage. Allah was sufficient for the believers in their fight (against the disbelievers). And Allah is Strong (and) Mighty.

Wa 'aanzalallaziina zaaharuu-
hum-min 'ahlil-Kitaabi miñ
sayaasihim wa qazafa fii quluu-
bihimur-ru'-ba fariiqañ taq-
tuluuna wa ta'-siruuna fariiqaa.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْ أَهْلِ
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي
قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا ٢٦

26 Translation

And those from among the people of the Scripture (Jews of Banu Quraizah) who sided with them (the enemy)—Allah brought them down from their strongholds and threw terror into their hearts. (It was as a result of this terror that) you slew some people and held some people prisoners.

Wa 'awraşakum 'arzahum wa
diyaarahum wa 'amwaala hum wa
'arzal-lam tata-'uuhaa. Wa
kaanallaahu 'alaa kulli shay-'iñ-
Qadiiraa.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَمْ تَطْطُوهَا طَوْكَانَ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ٢٧

27 Translation

And Allah made you the heirs of their land, their houses, and their wealth, and gave you the land you have never set your foot on (before). And Allah has power over all things.

WORDS AND COMPOUNDS

so that Allah
may reward

لِيَجْزِيَ اللَّهُ 5

good example 1 أَسْوَةٌ حَسَنَةٌ

may have mercy
on them

يَتُوبَ عَلَيْهِمْ 6

enhanced; in creased 2 زَادَ

Turned back

رَدَّ 7

obedience; 3 تَسْلِيمًا
commitment

Could not gain; could
not take advantage

لَمْ يَنَالُوا 8

his vow; his offering 4 نَجْبَةٍ

| | | | |
|-----------------------------|-----------------|-----------------|-----------------------------|
| made you heirs | 13 أَوْرَثَكُمْ | 9 ظَلَبُواهُمْ | They supported them |
| their houses | 14 دِيَارَهُمْ | 10 صِيَاصِيهِمْ | their strongholds; forts |
| had not set your foot on | 15 تَطْنُوهَا | 11 قَذَفَ | the cast, threw, put |
| | | 12 تَأْسِرُونَ | You held them prisoners. |

EXERCISE

Answer these questions.

1. What did the believers say when they saw the Confederate forces? What was the effect of these forces on the believers?
2. What was the fate of the people of Scripture who supported the attackers?
3. Explain the following passages of the Holy Quran in your words.

١ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

٢ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ ۖ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ
وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

٣ بَيْنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

٤ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا



Surah Al-Ahzaab (The Clans) Aayaat: 28 to 34



Yaaa-'ayyuhan-Nabiyyu qul li- 'azwaajika 'iñ-kuñtunna turidnal-
hayaatat-dunyaa wa ziinatahaa fata-'aalayna'umat-ti'-kunna wa 'usarrih-kunna saraahañ-jamiilaa.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

28 Translation

O Prophet! Say to your wives: If you desire (good) life of this world and its elegance, then come! I will provide you with some wealth and release you and say goodbye to you in a fair manner. (This Aayah was revealed when the Prophet's family was starving and his wives were much worried:)

Wa 'iñ-kuñtunna turidnal-laaha wa Rasuulahuu wad-Daaral-
'Aakhirata fa-'innal-laa-ha'a-'adda lil-Muhsinaati miñ-kunna 'ajran 'aziimaa.

وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

29 Translation

And if you desire Allah and His Prophet and abode in the Hereafter, then verily Allah has prepared for the good doers amongst you a great reward

Yaa-Nisaaa-'an-Nabiyyi mañy-ya'-
ti minkunna bifaa-hishatim
mubayyinatiñy-yu-zaa-'af lahal-
'Azaabu zi'-fayn: wa kaana zaalika
'alallaahi ya-siiraa.

يٰۤاَيُّهَا النِّسَاءُ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ
مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

(30) Translation

O you wives of the Prophet! If anyone of you exposes herself to indecency, the punishment for her will be doubled, and it is easy for Allah (to do so).

WA MAÑYYAQNUT munkunā
lillaahi wa Rasuuli-hii wa ta'-mal
saalihan-nu'-tihaaa 'ajrahaa
marratayni wa 'a'-tadnaa lahaa
Rizqañ-karii-maa.

وَمَنْ يُقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ
وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

(31) Translation

And any of you who is obedient to Allah and His Messenger and does good deeds, we shall give her double reward, and we have prepared for her a generous provision.

Yaa-Nisaaa-'an-Nabiyyi lastunna
ka-'ahadim-minanni-saaa-'i
'inittaqaayatunna falaa takhza'-na
bil-qawli fayatma-'allazii fii
qalbihii marazuñwwa qulna
qawlam-ma'ruufaa.

يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ
إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِي فِي قَلْبِهِ مَرَمٌ وَقُلْنَ قَوْلًا
مَّعْرُوفًا ﴿٣٢﴾

(32) Translation

O wives of the Prophet! You are not like other (ordinary) women. If you fear (Allah), do not be soft of speech (to strangers) lest one in whose heart is a disease should aspire (to you). And speak in accordance with the customary manner.

Wa qarna fii buyuutikunna wa laa tabarrajna tabarrujal-Jaahiliyyatil-'uulaa wa 'aqim-'nas-Salaata wa 'aatiinaz-Zakaa-ta wa 'atī-'nallaaha wa Rasuu-lah. 'Innamaa yuriidul-laahu liyuzhiba 'aankumur-rijsa 'Ah-lal-Bayti wa yutah-hirakum tathhiiraa.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ
الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33 Translation

And stay at homes, and do not show your grace as (the women) of the former times of ignorance used to show, and establish regular prayers and give away regular Zakat (religious tax), and obey Allah and His Messenger. O the members of the Family of the Prophet! Allah wishes to remove all uncleanness from you, and He wants to make you pure and clean (completely).

Wazkurna maa yutlaa fii buyuutikunna min 'Aayaatil-laahi wal-Hikmah: 'innallaaha kaana Laatiifan khabiiiraa.

وَأذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا ﴿٣٤﴾

34 Translation

An bear in mind what is recited in your houses, of the revelations of Allah and His wisdom. Verily Allah is aware of (even) the finest secret matters.

WORDS AND COMPOUNDS

I will release you/set you free.

4 أَسْرَحُكُنَّ

1 تُرِيدْنَ if you (feminine) desire

leave; release; good-bye.

5 سَرَّاحًا

2 فَتَعَالَيْنَ then come

prepared

6 أَعَدُّ

3 أَمَتِّعُكُنَّ I will give you some wealth.

| | | | |
|-----------------------------|--------------------------|--------------------------------|---------------------------------|
| [You (feminine)] stay. | 13 قَرْنَ | twofold; twice | 7 ضَعْفَيْنِ |
| Do not display grace. | 14 لَا تَبْرَجْنَ | will obey; will show obedience | 8 يَقُتْنَ |
| | 15 لِنُزِيلَنَّ عَنْكُمْ | we have prepared | 9 أَعْتَدْنَا |
| so that He removes from you | | you (feminine) are not | 10 لَسْتُنَّ |
| | 16 أَلرَّجْسِ | If you (feminine) fear Allah | 11 إِنْ اتَّقَيْتُنَّ |
| uncleanliness; lewdness | | Do not be soft of speech. | 12 فَلَا تَخْضَعْنَ بِالْقَوْلِ |

EXERCISES

Answer these questions.

1. What two options did Allah give to the wives of the Holy Prophet (ﷺ)?
2. What instructions did Allah give to the wives of the Holy Prophet (ﷺ)?
3. Explain the following passages of the Holy Quran in your words.

١. وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا.
٢. يٰۤاَيُّهَا النَّبِيُّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا.
٣. وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ.
٤. وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.



Surah Al-Ahzaab (The Clans) Aayaat: 35 to 40

سُورَةُ الْأَحْزَابِ - آيَات ٣٥ ٤٠

'Innal-Muslimiina wal-Muslimaati
wal-mu'-miniina wal-mu'-minaati
wal-qaanitiina wal-qaanitaati
was-saadiqiina was-saadiqaati
was-saabiriina was-saabiraati
wal-khaashi-'iina wal-khaashi-
'aati wal-mutaṣaddiqiina wal-
mutasaddiqaati was-saaa-'imiina
was-ṣaaa-'imaati wal-haafiziina
fu-ruujahum wal-haafizaati waz-
zaakiriinallaaha kasiiranw-waz-
zaakiraati'a-'addallaahu lahum-
magfiratañwwa 'ajran 'azimaa.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٤٠﴾

35 Translation

Verily men who are Muslims (i.e. who surrender themselves to Allah) and women who are Muslims, and men who are believers and women who are believers, and men who are obedient and women who are obedient, and men who are truthful and women who are truthful, and men who show patience and women who show patience, and men who are humble and

women who are humble, and men who give charity and women who give charity, and men who fast and women who fast, and men who guard their chastity and women who guard (their chastity), and men who remember Allah much and women who remember (Allah much) – (they are all those) for whom Allah has prepared forgiving and a great reward.

Wa maa kaana li-Mu'-miniñwwa
laa Mu'-minatin 'izaa qazallaahu
wa Rasuuluhuu 'amran 'aany-
yakuuna lahumul-khiyaratu min
'amrihim: wa ma'ny-ya'-sillaaha
wa Rasuula-huu faqad zalla
zalaalam-mu-biinaa.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

36 Translation

It does not befit a believing man and a believing woman that when Allah and His Messenger have decided a matter, they (the believing men and women) should have their say in that matter. And if anybody disobeys Allah and His Messenger, indeed he/she is clearly a wrong-doer.

Wa 'iz taquulu lillaziii'an-
'amallahu 'alayhi wa 'an-'am-ta
'alayhi 'amsik 'alayka zaw-jaka
wattaqillaaha wa tukhfii fii
nafsika mallaahu mubdiihi wa
takashannaas. Wallaahu 'ahaq-qu
'aā-takh-shaah. Falammaa qazaa
Zaydum-minhaa wataran
zawwajnaakahaa likay laa ya-
kuuna 'alal-Mu'-miniina hara-juñ-
fiii 'azwaaji 'ad-'iyaaa-'ihim 'izaa
qazaw minhunna wataraa. Wa
kaana 'amrul-laahi maf-'uulaa.

وَأَذِّنْ لِلَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زُجْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ
مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ
أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَى
زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونَ
عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ
أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

37 **Translation**

And (remember) when you said to him on whom Allah had conferred favour and you (had also) conferred favour: Keep your wife to yourself and fear Allah, and you kept that thing secret in your heart which Allah was about to disclose, and you feared mankind whereas it is the right of Allah that you should fear Him. So when Zaid fulfilled the requirement (by divorcing her), We gave her to you in marriage so that there may be no obstacle for the believers in respect of (marrying) the wives of their adopted sons when they have fulfilled the requirement (by divorcing them). And the commandment of Allah must be fulfilled.

Maa kaana 'alan-Nabiyyi min **مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ**
 harajiñ fiimaa farazallaahu lah. **اللَّهُ لَهُ سُنَّةٌ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ**
 Sunnatallaahi fillaziina khalaw **قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ٣٧**
 min qabl. Wa kaana 'amrullaahi **قَدَرًا مَّقْدُورًا ٣٧**
 qadarm-maq-duuraa.

38 **Translation**

There is no difficulty for the Prophet in the matter which Allah has made obligatory for him. This has been the way of Allah with those who lived in the past. And the commandment of Allah is a final decision.

'Allaziina yuballiguuna **الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ**
 Risaalaatillaahi wa yakhshaw- **وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ**
 nahuu wa laa yakhshawna **حَسِيبًا ٣٨**
 'ahadan'illallaah. Wa kafa bil-
 laahi Hasiibaa.

39 **Translation**

(This practice of Allah is for those) who convey the message of Allah (to others honestly) and fear Allah, and they fear none but one Allah, and Allah is sufficient to call mankind to account.

Maa kaana Muhamma-dun **مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِكُمْ**
 'abaaa'ahadim-mir-rijaali-kum wa **وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ٣٩**
 laa kir-Rasuulallaahi wa

Khaataman-Nabiyyiin: wa
kaanallaahu bi-Kulli shay-'in
'Alimaa.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ٤٠

40 *Translation*

Muhammad (ﷺ) is not the father of any of the men amongst you, but he is the Messenger of Allah and the Seal of the Prophets, (the Last Prophet). And Allah is fully aware of all things.

WORDS AND COMPOUNDS

| | | | |
|------------------------------------|--------------------------|----------------------|----------------------|
| right; authority | 7 أَلْخَيْرَةُ | obedient men | 1 أَلْقَتَاتِ |
| detain oneself; keep oneself | 8 أَمْسِكَ | obedient woman | 2 أَلْقَتَاتِ |
| you hide; you keep secret | 9 تُخْفِي | humble men | 3 أَلْخُشَعِينَ |
| one who discloses | 10 مُبْدِي | humble women | 4 أَلْخُشَعَاتِ |
| requirement; need; necessity | 11 وَطَرًا | charity giving men | 5 أَلْمُتَصَدِّقِينَ |
| Seal of Prophets; the Last Prophet | 12 خَاتَمَ النَّبِيِّينَ | charity giving women | 6 أَلْمُتَصَدِّقَاتِ |

Answer these questions.

1. What qualities of good men and women has Allah described and what reward has Allah promised for them?
2. How do the believers respond to the decisions of Allah and His Prophet?
3. Explain the matters related to Hazrat Zaid (ؑ) discussed in the lesson.
4. Explain the following passages of the Holy Quran in your words.

۱. وَمَا كَانَ لِمُؤْمِنٍ وَلَا مَوْتِمَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ -

۲. مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا -

۳. الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۖ وَكَفَى بِاللَّهِ حَسِيبًا -

۴. مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۖ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا -



Surah Al-Ahzaab (The Clans) Aayaat: 41 to 52



Yaaa-'ayyuhallazina 'aa-manuz-
kurullaaha zikran-kasiiraa. ذِكْرًا كَثِيرًا ﴿٤١﴾

﴿٤١﴾ Translation

O you who believe! Remember Allah and remember Him often.

Wa sabbihuuhu bukra-ta'niwwa وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾
'asiilaa.

﴿٤٢﴾ Translation

And glorify (praise) Him in the morning and in the evening.

Huwallazii yusallii 'alay-kum wa هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ
malaaa-'ikatuhuu liyukhrijakum-
minaz-Zulu-maati'ilan-Nuur: wa لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّوْرِ
kaana bil-Mu'-miniina Rahiimaa. وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

﴿٤٣﴾ Translation

It is He who sends blessings on you, (and) His angles (also do the same), so that He may bring you out from darkness to light. And He is Merciful to the believers.

Ta h i y y a t u h u m Y a w m a تَجِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ
 yalqawnahuu Salaam; wa 'a-'adda
 lahum 'Ajrañ-Karīmaa. ④

④ Translation

The day when they shall meet Him, their salutation will be 'Peace', and He has prepared for them a generous reward.

Yaaa-'ayyuhan-Nabiyyu'innaaa يَٰٓأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَٰهِدًا
 'arsalnaaka Shaahi-dañwwa
 Mubash-Shirañwwa Naziiraa,— ⑤

⑤ Translation

O Prophet! Verily we have sent you as a witness and a bearer of glad tidings and a forewarner.

Wa Daa-'iyan 'ilallaahi bi-'iznihii وَدَّاعِيَآلَى اللّٰهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا ⑥
 wa siraaJam-Mu-niiraa.

⑥ Translation

And (we have sent you) as one who invites (the mankind) toward Allah with His Permission, and (We have made you) a Lighted Lamp (which guides man to the right path).

Wa bashshiril-Mu'-mi-niina bi- وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللّٰهِ
 'anna lahum-minal-laahi Fazlañ-
 kabiiraa. ⑦

⑦ Translation

And give glad tidings to the believers that for them there is a great bounty of Allah.

Wa laa tuti-'il-kaafiriina wal- وَلَا تُطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ
 Munaafiqiina wa da-'azaahum أَذْهَبَهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفَىٰ بِاللّٰهِ
 wa tawakkal 'alal-laah. Wa kafaa وَكَفَىٰ ⑧
 billaahi Wakii-laa.

48 Translation

And do not yield to the disbelievers and hypocrites, and do not care for their annoying behaviour (they show on your marriage to Hazrat Zainab (ؓ)). And put your trust in Allah, and Allah is enough as Trustee.

Yaaa-'ayyuhallaziina 'aa-manuuu
'izaa nakahtumul-Mu'-minaati
summa tallaqtu-muu-hunna miñ
qabli 'añ-tamassuu-hunna famaa
lakum 'alayhinna min 'Iddatiñ ta'-
tadduunahaa famatti-'uuhunna
wa sarrihuu-hunna saraahañ
jamiilaa.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُونَهَا فَمَعْفُوهُنَّ وَسَرَحُوهُنَّ
سَرَاحًا جَمِيلًا ٤٨

49 Translation

O you who believe! If you marry the believing women and thereafter divorce them before you have touched them, then you have no right to make them complete their period of Iddat. So give them some wealth (for their subsistence) and release them decently.

Yaaa-'ayyuhan-Nabiyyu 'innaaa
'ahlalnaa laka 'azwaa-jakallaatii
'aatayta 'ujuurahun-na wa maa
malakat yamiinuka mimmaaa
'afaaa-'allaahu 'alayka wa banaati
'ammika wa banaati 'ammaatika
wa banaati khaalika wa banaati
khaalaati-kallaatii haajarna ma-
'ak: wamra-'atam-Mu'-minatan
'iñw-wahabat nafsahaa lin-
Nabiyyi 'in 'araadan-Nabiyyu 'aany-
yastañkihahaa;— khaalisaatal-
laka miñ duunil-Mu'-mi-niin; qad
'alimnaa maa faraznaa 'alayhim fii

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ
الَّتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ
عَمِكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ
وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ
مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبْتَ
نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ
يُسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ

'azwaajihim wa maa malakat 'aymaanuhum likaylaa yakuuna 'alayka haraj. Wa kaanallaahu Gafuurar-Rahiimaa. فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٠

50 Translation

O Prophet! Verily we have made lawful to you your wives to whom you have paid their dowers, and those (slave-girls) whom your right hand possesses out of those Allah has given you as prisoners of war, and daughters of your paternal uncles and daughters of your paternal aunts, and daughters of your maternal uncles and daughters of your maternal aunts who migrated (from Makkah) with you, and any believing woman who surrenders herself (without demanding any dower) to the Prophet provided that the Prophet also wishes to marry her. (All these kinds of women are lawful to the Prophet.) This (permission) is only for you and not for (all) believers. We know what (limitations) we have made obligatory for them concerning their wives and those (slave-girls) they possess. (We have exempted you from these limitations) so that there should be no difficulty for you (or you may be free from blame). And Allah is Forgiving and Merciful.

Turjii mañ-tashaaa-'u minhunna wa tu'-wiii 'ilayka mañ-tashaaa': wa manibtagay-ta mimman 'azalata falaa junaaha 'alayk. Zaalika'adnaaaa' añaqarra'a'-yunuhunna wa laa yahzanna wa yarzayna bimaaa 'aataytahunna kulluhunn: wal-laahu ya'-lamu maa fii quluu-bikum: wa kaanallaahu 'Aliiman Haliimaa. تُرْجَىٰ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَىٰ إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنِ ابْتَغَيْتَ مِنْهُنَّ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ ۖ أَدْنَىٰ أَنْ تَقْرَأُ عَيْنَهُنَّ ۖ وَلَا تَحْزَنَ ۚ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ٥١

51 Translation

(You have also the right) to delay the company of any of your wives you like (to delay), and have the company of any of them you like. And if you invite (that wife whom you have set aside (temporarily)), there is no sin for you.

This (permission is allowed) so that their eyes are cooled (i.e. they are comforted) and they may not grieve, and they all may be pleased to receive whatever you give them. And Allah is All-knowing and Most Affable

Laa yahillu lakan-nisaaa-'u mim-
ba'-du wa laaa 'aā-ta-bad-dala
bihinna min 'azwaa-jīnwwa law
'a'-jabaka husnu-hunna 'illaa maa
malakat yamii-nuk: wa
kaanallaahu 'alaa kulli shay-'ir-
Raqiibaa.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ
تَبْدُلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَغْنَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ٥١

⑤ (Translation)

(O Prophet!) It is not lawful for you to have other women besides (the present ones) nor are you allowed to change them for other wives (i.e. to divorce the present wives in order to marry other women) even though their beauty attracts you except for those (girl slaves) whom your right hand possesses. And Allah is Watchful over all things.

WORDS AND COMPOUNDS

You make them
complete their
period of Iddat.

٦ تَعْتَدُونَهَا

Glorify Him.
Praise Him.

١ سَبَّحُوهُ

She gives herself
without demanding
anything.

٧ وَهَبَتْ

morning and
evening; day and
night

٢ بُكْرَةً وَأَصِيلًا

if he (the Holy
Prophet) wishes
to marry her

٨ أَنْ يُسْتَنْكِحَهَا

gift, present; blessing

٣ نَجِيَّةً

They shall meet Him
(God).

٤ يَلْقَوْنَهُ

you wish, you like

٩ تُرْجَى

lighted lamp

٥ سِرَاجًا مُنِيرًا

attracts you

أَعْجَبَكَ 13

keep with you

تُؤَيِّ 10

Watchful

رَقِيبًا 14

You set aside.
You separated

عَزَلْتُ 11

so that their eyes
are cooled; they
are comforted

أَنْ تَقْرَأَ عَيْنُهُنَّ 12

EXERCISE

Answer these questions.

1. What status of His Messenger has Allah described?
2. What is the special commandment of Allah about divorcing a wife whose husband has not touched her?
3. What special privileges regarding marriage has Allah allowed to the Holy Prophet (ﷺ)?
4. Explain the following passages of the Holy Quran in your words.

۱ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا.

۲. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِبًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرًا جَامِعًا ۖ

LESSON

Surah Al-Ahzaab (The Clans) Aayaat: 53 to 58

سُورَةُ الْاٰحْزَابِ - احزاب - ٥٣ تا ٥٨

Yaaa-'ayyuhallaziina 'aa-'manuu
laa tad-khuluu buyuu-tan-Nabiyyi
'illaaa 'aŋy-yu'-zana lakum 'ilaa ta-
'aamin gayra naaziriina 'inaahu
wa laakin 'izaa du-'iitum
fadkhuluu fa-'izaa ta-'imtum
faŋtashiruu wa laa musta-'nisiina
li-hadiis. 'Inna zaalikum kaana yu'-
zin-Nabiyya fayastah-yii miŋkum;
wallaahu laa yastah-yii minal-
haqq. Wa 'izaa sa-'altumuu-hun-
na mataa-'aŋ fas-'aluuhunna
miŋw-waraaa-'i hijaab: zaali-kum
'atharu li-quluubikum wa
quluubihinn. Wa maa kaana la-
kum 'aŋ-tu'-zuu Rasuulallaahi wa
laaa 'aŋ-taŋkihuuu 'azwaa-jahuu
mim-ba'-dihiii 'abadaa. 'Inna
zaalikum kaana 'iŋdal-laahi
'aziimaa.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ
غَيْرِ نَظَرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا
أَفْوَاقًا إِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا
مُسْتَأْذِنِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ
يُؤْذَى النَّبِيَّ فَيَسْتَخِي مِنْكُمْ وَاللَّهُ
لَا يَسْتَخِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ
أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

53 Translation

O you who believe! Do not enter the houses of the Prophet without permission and do not wait for the preparation of meal. But when you are invited, enter (the Prophet's house); and when you have taken your meal, disperse. And do not amuse yourselves by talking. Indeed this thing annoys the Prophet. He is shy of you (to ask you to leave his house). But Allah is not shy of (saying) the truth. And when you have to ask them (the wives of the Prophet) for something, ask them from behind a curtain. That is (a way of) greater purity for your hearts and for their hearts. It is not proper for you that you should annoy the Messenger of Allah nor should you ever marry his wives after him (i.e. after his death or after he has divorced any of his wives). Verily that would be, in the sight of Allah, an enormity (a great sin).

'In-tubduu shay-'an 'aw tukhfuuhu
fa-'innallaaha kaana bi-kulli shay-
'in 'aliimaa.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ٥٣

54 Translation

Whether you disclose a thing or keep it secret, Allah has knowledge of all things.

Laa junaaha 'alayhinna fiii'aabaaa-
'ihinnaa wa laaa 'ab-naaa-'ihinna
wa laaa 'ikhwaan-nihinna wa laaa
'abnaaa-'i 'ikh-waanihinna wa laaa
'abnaaa-'i'akhawaatihinna wa laa
nisaaa-'ihinna wa laa maa malakat
'ay-maanuhunn. Wattaqiinallaah;
'innallaaha kaana 'alaa kulli shay-
'iīn-Shahiidaa.

لَا جُنَاحَ عَلَيْهِنَ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ
وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا
أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَاءِهِنَّ
وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَآتَيْنَ اللَّهَ إِنْ
اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ٥٤

55 Translation

It is not a sin for them (the wives of the Prophet) if they appear before their fathers, or their sons, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women (they are familiar with), or their slaves. (O women!) fear Allah. Allah is witness to all things.

'Innallaaha wa Malaaa-'i-katahuu yusalluuna 'alan-Nabiyy: Yaaa-
'ayyuhallaziina 'aamanuu salluu 'alayhi wa sal-limuu tasliimaa. إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ٥٦

56 Translation

Indeed Allah and His angels send blessings on the Prophet. O you who believe! Send blessings on him and salute him showing all respect to him.

'Innallaziina yu'-zuunal-laaha wa Rasuulahuu la- 'ana-humullaahu fiddunyaa wal-'Aakhirati wa 'a-
'adda lahum 'Azaabam-muhiinaa. إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ٥٧

57 Translation

Verily those who annoy Allah and His Messenger, Allah has cursed them in this world and the in Hereafter, and He has prepared for them a disgraceful punishment.

Wallaziina yu'-zuunal-Mu'-miniina wal-Mu'-minaati bi-gayri maktasabuu faqadih-tamaluu buhtaañaw-wa 'is mam-mubiinaa. وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ٥٨

58 Translation

And those who cause annoyance to believing men and believing women (by blaming them) for that which they have not done, bear (on themselves) the burden of calumny and an obvious sin.

59 TIME AND WORDS AND COMPOUNDS

time when meal
is prepared

2 إِنَّهُ

when you are
permitted

1 أَنْ يُؤْذَنَ

| | | | |
|--|--------------------|-------------------------------------|------------------|
| you ask the ladies for something | 9 سَأَلْتُمُوهُنَّ | you are invited | 3 دُعِيتُمْ |
| you reveal; you disclose | 10 تُبْدُو | you have taken your meal. | 4 طَعِمْتُمْ |
| you hide, you conceal | 11 تُخْفُوهُ | disperse; go | 5 اِنْتَشِرُوا |
| witness | 12 شَهِدَا | amusing yourselves /indulging in | 6 مُسْتَانِبِينَ |
| disgraceful; humiliating | 13 مُهِنًا | He annoys. | 7 يُؤْذِي |
| They took the burden on themselves. | 14 اِحْتَمَلُوا | he is shy of; feels shy | 8 يَسْتَحْي |

EXERCISE

Answer these questions.

1. What etiquette about paying visit to the Prophet's house did Allah teach to the believers?
2. What etiquette did Allah teach the believers invited by the Holy Prophet to come to his home for dinner?
3. What is the importance of sending blessings on the Holy Prophet (ﷺ)? What instructions has Allah given to the believers?
4. Explain the following passages of the Holy Quran in your words.

١. اِنْ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْي مِنْكُمْ وَاللّٰهُ لَا يَسْتَحْي مِنَ الْحَقِّ۔

٢. اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلٰى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيْمًا۔

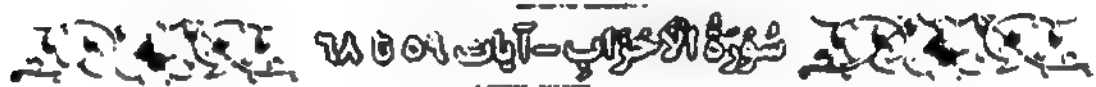
٣. وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ اِجْتَمَلَوْا بِهِنَا وَاتَّمَامِيْنَا۔



LESSON



Surah Al-Ahzaab (The Clans) Aayaat: 59 to 68



Yaaa-'ayyuhan-Nabiyyu qul-li-
'azwaajika wa banaatika wa
nisaaa-'il-Mu'-miniina yud-niina
'alayhinna min jalaabiibi-hinn:
zaalika 'adnaaa 'a'ny-yu'-rafna
falaa yu'-zayn. Wa kaanal-laahu
Gafuurar-Rahiimaa.

59 Translation

O Prophet! Tell your wives, your daughters and the ladies of the believers that (when they are outdoors) they should draw their shawls over them (i.e. over their faces). This will be better so that they are recognized and may not be harassed. And Allah is Ever Forgiving (and) Most Merciful.

La-'illam ya'ntahil-Mu-naafiquuna
wallaziina fii quluu-bi-him-
marazu'ñw-wal-murji-fuuna fil-
Madiinati lanug-riyan-naka bihim
summa laa yujaa-wiruunaka
fihaaa 'illaa qahilaa:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩

لَيْسَ لِمَنْ يَنْتَهِيَ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي
الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَا
وِرُونَكَ فِيهَا إِلَّا قَلِيلًا ٦٠

❶ Translation

If the hypocrites and those in whose hearts is a disease and those who spread (alarming) rumours in the city (Madinah) do not desist (from evil deeds), we will certainly arouse you against them. Then they will hardly be able to live in your neighbourhood.

Mal-'uuniina 'aynamaa suqifuuu ❷ **مُلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخَذُوا وَقَتْلُوا تَقْتِيلًا**
'ukhizuu wa quttiluu taqtiilaa.

❸ Translation

They will be cursed. Wherever they are found they will be seized and slain severely (slaughtered mercilessly).

Sunnatallaahi fillaziina khalaw **سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ**
miñ qabl: wa lañ tajida li- **تَجْدِلِسُنَّةَ اللَّهِ تَبْدِيلًا** ❸
Sunnatillaahi tabdiilaa.

❹ Translation

This was the practice of Allah in case of such people who lived in the past before you. And you will not find any change in the practice of Allah.

Yas-'alukan-naasu 'anis-Saa-'ah: **يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ**
qul 'innaama 'ilmuhaa 'iindallaah **إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ**
wa maa yudriika la-'allas-Saa-'ata **السَّاعَةَ تَكُونُ قَرِيبًا** ❹
takuunu qa-riibaa!

❺ Translation

Folk ask you about the Hour(of Resurrection). Tell (them that) the knowledge of it is with Allah alone. And what can make you understand (as to when the Hour is expected to come)? Maybe the Hour is quite near.

'Innallaaha la-'anal-Kaafiriina wa **إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا** ❺
'a-'adda lahum Sa-'iiraa,—

❻ Translation

Verily Allah has cursed the disbelievers and He has made for them the blazing fire.

Khaalidina fihaa 'aba-daa: laa خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا
 yajiduuna waliyyaāw-wa laa وَلَا نَصِيرًا ٦٥
 nasiiraa.

65 (Translation)

They will live in (that fire) for ever. There they will find no friend, no helper.

Yawma tuqallabu wujuu-huhum يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ
 fin-Naari yaquuluuna yaa- لَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ٦٦
 laytanaaa'ata'-nallaaha wa 'ata'-
 nar-Rasuulaa!

66 (Translation)

The day when their faces are turned upside down in the fire, they will say:
 Would that we had obeyed Allah and had obeyed His Messenger.

Wa qaaluu Rabbanaaa 'innaaa وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَ
 'ata'-naa saadatanaa wa kubaraaa-
 'anaa fa-'azalluunas-sabiilaa. ٦٧

67 (Translation)

And they will (also) say: Our lord! Indeed we obeyed our chiefs and our
 great men, and they misled us from the (right) path.

Rabbanaaa 'aatihim zi '-fayni رَبَّنَا اتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ
 minal-'Azaabi wal-'an-hum La-
 nañ-kabiiraa! ٦٨

68 (Translation)

Our Lord! Give them twice as much torment and curse them with a great
 curse.

كَلِمَاتُ وَجَدَتْهُنَّ WORDS AND COMPOUNDS وَجَدَتْهُنَّ

they should draw
 downwards

يُذَنِّبْنَ 2

your daughters

بَنَاتِكَ 1

| | | | | | |
|-----------------------------------|----|--------------------|---|---|--------------------|
| wherever they are found | 8 | أَيْنَمَا تُقِفُوا | shawls | 3 | جَلَابِيبَ |
| about the Hour (of Resurrection) | 9 | عَنِ السَّاعَةِ | so that they are recognized | 4 | أَنْ يُعْرَفْنَ |
| And what can make you understand? | 10 | وَمَا يُدْرِيكَ | if they do not desist from | 5 | لَنْ لَمْ يَنْتَهُ |
| would that we had | 11 | يَلَيْتَنَا | scandalmongers; those who spread rumours | 6 | الْمُرْجِفُونَ |
| our chiefs | 12 | سَادَتَنَا | we will arouse you against | 7 | لَنُغْرِيبَنَّكَ |
| they misled us. | 13 | فَاضْلَلُونَا | They will not be able to live in the neighbourhood. | 6 | لَا يُجَاوِرُونَ |

EXERCISE

Answer these questions.

1. What instructions about veil has Allah given to the Muslim women? What is the wisdom behind these instructions?
2. What warning did Allah give to the hypocrites of Madinah? What consequences would they have to meet if they ignored God's instructions?
3. What has Allah said about the Hour of Resurrection?
4. Explain the following passages of the Holy Quran in your words.

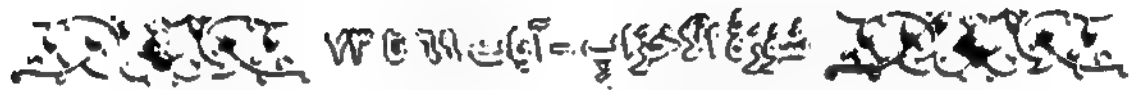
١ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا۔

٢ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا۔

٣ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا۔



Surah Al-Ahzaab (The Clans) Aayaat: 69 to 73



Yaaa-'ayyuhallaziina 'aa-manuu يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
laa takuunuu kallaziina 'aazaw أَذُوا مُوسَىٰ قَبْرًا ۚ اللَّهُ مَعًا قَالُوا وَكَانَ
Muusaa fabarra-'a-hul-laahu عِنْدَ اللَّهِ وَجِبْهَا ۝
mimmaa qaaluu: wa kaa-na
'iindallaahi wajiihaa.

69 Translation

O believers! Be not like those who harassed Moses (by slandering him). Then Allah proved him innocent of their allegations, and he was esteemed in the sight of Allah.

Yaaa-'ayyuhallaziina 'aa- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
manuttaqullaaha wa quuluu وَقُولُوا قَوْلًا سَدِيدًا ۝
qawlañ-sadiidaa:

70 Translation

O believers! Fear Allah and say the words straight and right.

Yuslih lakum 'a-maalakum wa يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
yagfir-lakum zunuu-bakum: wa ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
mañy-yuti-'illaaha wa Rasuulahuu فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝
faazad faaza fawzan 'aziimaa.

71 Translation

(If you do that,) Allah will set your acts right and forgive your sins. And one who obeys Allah and His Messenger, he has certainly attained a great achievement.

'Innaa 'araznal-'Amaanata 'alas-Samaawaati wal-'Arzi wal-Jibaali fa-'abayna 'aany-yahmilnahaa wa 'ashfaqna minhaa wa hamalahal-'iinsaana: 'innahuu kaana zaluumañ-jahuulaa;—

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا ۝٧١

72 Translation

Verily we offered the trust (of responsibilities and powers) to the heavens and the earth and the mountains but they refused to bear it. But man undertook it. Indeed he is unjust (to himself) and ignorant (of the consequences of betraying this trust).

Li-yu-'azziballaahu-Munaafiqaana wal-Munaafiqaa wal-Mushrikaana wal-Mushrikaati wa yatuuballaahu 'alal-Mu'-miniina wal-Mu'-minaat: wa kaanallaahu Gafuurar-Rahiimaa.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَكَانَ اللَّهُ
غَفُورًا رَحِيمًا ۝٧٢

73 Translation

So Allah punishes the hypocritic men and hypocritic women, the polytheistic men and the polytheistic women (as a result of the breach of trust by them). And He pardons the believing men and the believing women, and He is Ever Forgiving (and) Most Merciful.

| | | | |
|----------------------|----------------------|-----------------------------|--------------------|
| success; achievement | 6 فَوْزًا | they harassed; they annoyed | 1 اَذْوًا |
| we offered | 7 عَرَضْنَا | proved him innocent | 2 بَرَّاهُ |
| mountains | 8 جِبَالٍ | esteemed; honourable | 3 وَجِيهًا |
| they were afraid | 9 أَشْفَقْنَ | straight and right words | 4 قَوْلًا سَدِيدًا |
| unjust and ignorant | 10 ظَلَمُوا جَهُولًا | your sins | 5 ذُنُوبَكُمْ |

EXERCISE

Answer these questions.

1. What did Allah make the believers understand by quoting the example of Hazrat Musa (عليه السلام)?
2. What lesson does Allah give to the believers about speaking words?
3. What was the trust that Allah offered to the heavens, earth and mountains? Did they bear the trust? Who bore it?
4. Explain the following passages of the Holy Quran in your words.

۱. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا۔

۲. إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمُوتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا۔



Suraha Anfaal

An Introduction

Background

Surah Anfaal was revealed shortly after the Battle of Badr which was fought on Friday, 17th of Ramadhan in the second year of the Hijrah.

The Muslims had been forced to leave Makkah, and they had settled in Madina. The Muslim Muhajireen of Makkah and the local Muslims of Madina had established the first Islamic state under the leadership of the Holy Prophet (ﷺ). But they were constantly in danger of being attacked by the infidels of Makkah. The Makkans made alliance even with the Jews and hypocrites of Madina itself. They had designs to crush Hazrat Muhammad (ﷺ) and his followers.

Abu Sufyan, who was leading a trade caravan from Syria to Makkah, called for the armed forces from Makkah on the pretext that the Muslims of Madina could attack the caravan. At his call a huge armed force of Makkan infidels moved towards Madina.

The Makkan army numbered over a thousand men. They were well-equipped and had among their leaders some of the most experienced warriors of Arabia. Abu Jahl, an adamant foe of Islam, was also one of the leaders of the Makkan force. Compared to them there were only 313 men in the Muslim force, mostly unarmed, but they were being led by the Holy Prophet (ﷺ) to fight for their Faith.

The battle was fought at Badr, a place lying at the distance of about 100 kilometres south-west of Madina. Despite unfavourable circumstances the Muslims won a grand victory. Many of the infidels and their leaders including Abu Jahl were killed in the battle field.

Substance of Surah Anfaal

The spoils of war are at the disposal of Allah and His Prophet (ﷺ). The true believers accept and obey the instructions of Allah and His Prophet (ﷺ). It is Allah who gives you victory and prize of victory.

The factors that can save you from the assaults of evil are the Faith in God, steadfastness, zeal and intelligent discipline. God protected His Prophet (ﷺ) and his followers. Only He can safeguard the believers and destroy all evils.

The believers are directed to assign fifth share of the booty to Allah, His Prophet (ﷺ), near relatives, orphans, the needy and the travellers.

Allah's help is sufficient and His punishment is severe. If believers are united and steadfast and they fight for truth and faith, they shall win the victory even if their enemy is many times greater in number.

The believers should show mercy to the prisoners if the latter accept the true faith. Allah has a great reward for those who believe in Him, left their homes and struggled for the cause of Allah.

EXERCISE

A. Give short answers to the following questions.

1. When was Surah Anfaal revealed?
2. Where was the first Islamic state established and who was the head of the state?
3. What were the designs of Makkans after the Muslims had migrated to Madina?
4. Who called for the help of the armed forces from Makkah and on what pretext?
5. Describe the Makkan army and the Muslim army in your words.
6. Where was the Battle of Badr fought and who won the victory?
7. Who are the true believers?
8. What are the factors that save Muslims from the assaults of evil?
9. How much and with whom should the booty be shared?
10. How can the Muslims win the victory against the enemy?

B. Fill in the blanks.

1. The Battle of Badr was fought on _____, _____ of Ramadhan in the _____ year of Hijrah.
2. The Muslims had been forced to leave _____ and they had settled in Madina.
3. The Makkans made an alliance even with the _____ and _____ of Madinah itself.
4. The Makkan army numbered over _____ men.
5. There were only _____ men in the Muslim force.
6. The spoils of war are at the disposal of _____ and _____.
7. Allah's help is _____ and the His punishment is _____.
8. The believers should show mercy to the _____ if the latter accept the true _____.
9. Allah has a great reward for those who believed in _____ left their _____ and struggled for the cause of _____.



Surah Al-Anfaal

(Spoils of War)

Aayaat: 1 to 10



سُورَةُ الْأَنْفَالِ - آيَاتُ ١-١٠



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmaanir-Rahiim

(Translation) *The name of Allah, the Beneficent, the Merciful.*

Yas-'aluu-naka 'anil-'AÑFAAL. يُسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ
Qulil-'Añfaalu lillaahi war-Rasuul: لِلَّهِ وَالرُّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
fatta-qullaaha wa'aş-lihuu zaata- ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ
bay-nikum; wa'aṭii-'ullaha wa كُنْتُمْ مُؤْمِنِينَ
Rasuu-lahuuu'iñ-kuñtum-Mu'
miniin.

1 (Translation)

They (the Muslim soldiers) ask you about the spoils of war. Say: The spoils of war belong to Allah and His Prophet. So fear Allah and reconcile the matter of difference among yourselves; Obey Allah and His Prophet if you are (true) believers.

'Innamal-Mu'minuu-nallaẓiina 'izaa إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
zuki-rallaahu wajilat quluubuhum وَجَلَّتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ عَلَيْهِمْ
wa 'izaa tuliyyat 'alay-him

Aayaatu-huu zaadat-hum 'iimaanañw-
wa 'alaa Rabbihim yata-wakkaluun;

أَيُّهُمْ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

② Translation

The (true) believers are those whose hearts feel fear when Allah is mentioned; and when His revelations are recited, their faith is strengthened and they have trust in their Lord.

'Allaziina yuqii-muunaş-Şaalaata wa mimmaa razaqnaahum yuñfiquun;

الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

③ Translation

(The are the believers) who establish (their daily) prayers and spend of that we have given them for sustenance.

'Ulaaa-'ika humul-Mu'-minuuna haqqaa; lahum dara-jaatun 'iñda Rabbihim wa magfiratuñw-wa rizquñ-kariim.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

④ Translation

They are in truth the believers. For them are grades (of honour) with their Lord, forgiveness and generous sustenance.

Kamaaa 'akhrajaka Rabbuka mim-baytika bil-haqqi, Wa 'inna fariiqam-minal-Mu'-miniina la-kaarihuun,

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَايَهُونَ ﴿٥﴾

⑤ Translation

(The dispute on the spoils of war is the same as it was at the time when you left home.) Just as your Lord caused you (Muhammad) to leave your home with truth even though a party among the believers did not like it.

Ynjaadi-luunaka fil-Haqqi ba'-da
maa tabayyana ka-'annamaa
yusaa-quuna 'ilal-mawti wa hum
yañzuruun.

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ
كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ
يَنْظُرُونَ ٦

6 (Translation)

(At that time) they were disputing with you about the truth after it had been made manifest. (They behaved) as if they were being driven to death and were (actually) looking at it.

Wa 'izya-'idukumul-laahu 'ihdat-
taaa-'ifatayni 'annahaa lakum wa
ta-wadduuna 'anna gayra zaatish-
shawkati takuunu lakum wa yurii-
dullaahu 'aňyyu-Hiqqal-haqqa bi-
Kalimaa-tihii wa yaqta-'a daabiral-
kaafiriin.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَ الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَهِ
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ
بِكَلِمَتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ٧

7 (Translation)

And (remember) when Allah promised you that one of the two (enemy) parties (the groups of Abu Sufyan and Abu Jahl) would be yours (your supporter); and you wished that the powerless (unarmed group) should join you; but Allah willed to cause the truth to prevail by His words and cut off the roots of the disbelievers.

Li-yuhiqqal-Haqqa wa yubtilal-
Baatila wa law karihal-mujrimuun. الْمُجْرِمُونَ ٨

8 (Translation)

So that He might justify the truth and prove the falsehood to be false even though it may be distasteful to those who are guilty.

'Iz tasta-gisuuna Rabba-kum
fasta-jaaba lakum 'annii
mumiddukum-bi-'alfim-minal-
malaaa-'ikati murdifiin.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ
أَنبَىٰ مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ٩

9 Translation

(Remember) when you sought the help of your Lord, He answered you: I will help you with a thousand angels who will come one after the other in ranks.

Wa maa ja-'alahul-allhu 'illaa
bushraa wa li-tatma-'inna bihii
quluubukum. Wa man-nasru 'illaa
miñ 'iñdillaah: 'in-nallaaha
'Aziizun Hakiim.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلِتَطْمَئِنَّ بِهِ
قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ١٠

10 Translation

And (this promise of help) was only a divine inspiration so that your hearts might get comfort and confidence; and there is no help except that which comes from Allah. Verily Allah is Mighty, Wise.

WORDS AND COMPOUNDS

| | | | |
|------------------------------|------------------|---|-----------------------------|
| they spend | يُنْفِقُونَ 6 | spoils of war; booty: 1 | الْأَنْفَالُ |
| aversion; strong dislike | كَرِهُونَ 7 | 2 | أَصْلِحُوا ذَاتَ بَيْنِكُمْ |
| they are driven | يُسَاقُونَ 8 | Reconcile the matter of your difference. Remove your differences. | |
| one (feminine gender) | إِحْدَى 9 | feel fear | وَجَلْتُ 3 |
| two parties/groups/ bands | طَائِفَتَيْنِ 10 | are recited | تُلِيَتْ 4 |
| You wished You longed | تَوَدُّونَ 11 | They trust in God. | يَتَوَكَّلُونَ 5 |

one after the other,
in ranks

14 مُرْدِفِينَ

You implored.
You called for help.

12 تَسْتَغِيثُونَ

Mighty, Wise

15 عَزِيزٌ حَكِيمٌ

a thousand

13 أَلْفٌ

EXERCISE

Answer these questions.

1. What qualities of believers have been described in Surah Anfaal?
2. What was Allah's answer when the Holy Prophet (ﷺ) sought His help?
3. What was the effect of Allah's promise on the Holy Prophet (ﷺ)?
4. Which two groups are referred to in Aayah seven of Surah Anfaal?
5. Give the meaning of the following Quranic passages.

۱ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ۔

۲ وَإِذَا ثَلَيْتَ عَلَيْهِمْ أَيْتَهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ۔

۳ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ۔

۴ لِيُحَقِّقَ الْحَقُّ وَيُبْطَلَ الْبَاطِلُ وَلَوْ كَرِهَ الْمُجْرِمُونَ۔



Surah Al-Anfaal (Spoils of War) Aayaat: 11 to 19

سُورَةُ الْأَنْفَالِ - آيَات ١١ إِلَى ١٩

'Iz yugashshii-kumunnu-'aasa
'amanatam-minhu wa yunazzilu
'alaykum-minas-samaa-'i maaa-
'al-liyu-tahhira-kum-bihii wa
yuzhiba 'aankum rijzash-Shaytani
wa li-yarbita 'alaa quluubikum wa
yusabbita bihil-'aqdaam.

إِذْ يَغْشَىٰكُمْ الْغَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُمْ بِهِ
وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ
عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

① Translation

(Remember) when he covered you with (the sheet of) sleepiness to make you calm and fearless from Himself; and he sent down water from the sky in order to purify you, to make you free from the filth (fear) of Satan, to strengthen your hearts and to make your feet firm (against your enemy).

'Iz yuuhii Rabbuka 'ilal-malaaa-
'ikati 'annii ma-'akum faṣabbi-
tullaziina 'aamanuu. Sa-'ulqii fii
quluu-billaziina kaf-arur-ru'-ba
fazribuu fawqal-'a'-naaqi
wazribuu minhum kulla banaan.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ
فَتَبَيَّنُوا الَّذِينَ أَمْنُوا طَسَّالِقَىٰ فِي قُلُوبِ
الَّذِينَ كَفَرُوا وَالرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝

12 Translation

(Remember) when your Lord inspired the angels (by saying). I am with you (Muhammad), so make the believers stand firm; I will throw terror into the hearts of those who disbelieve. Then (O Muhammad!) hit them hard on their necks and hit them hard on their finger joints.

Zaalika bi-'annahum shaaaq-
qullaaha wa Rasuulah: wa mañy-
yushaaqi-qillaaha wa Rasuulahuu
fa-'innal-laaha shadiidul-'iqaab. ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ١٢

13 Translation

This is because they opposed Allah ad His Prophet, and whoever opposes Allah and His Prophet, (to him) Allah is (also) very strict in punishment.

Zaalikum fazuu-quuhu wa 'anna
lil-kaafi-riina 'azaa-ban-Naar. ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ١٣

14 Translation

(In this Aayah Allah addresses the disbelievers.) So (this is the award for you), taste it and (you must know that) there is the torment of fire for the disbelievers.

Yaaa-'ayyu-hallaziina 'aamanuu
'izaa laqii-tu-mul-laziina kafaruu
zahfañ-falaa tuwalluu-humul-
'adbaar. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ١٤

15 Translation

(O believers! When you come face to face with the disbelievers in the course of battle; do not turn your backs to them (do not run away).

Wa mañy-yu-wallihim yaw-ma-
'iziñ-duburahuu 'illaa muta-
harrifal-liqitaalin 'aw mutahay-
yizan 'ilaa fi-'atiñ-faqad baaa-'a bi-
gazabim-minal-laahi wa ma'-
waahu jahan-nam, wa bi'-sal-
masiir!

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ
إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَهُ
جَهَنَّمُ وَيُسِسُ الْمَصِيرُ ①⑥

①⑥ (Translation)

And whoever turns his back (runs away from the battlefield on such a day – unless he does so in accordance with the strategy of war or (retreats) to join a troop (of his own army) – he will bring upon himself the wrath of Allah, and his abode will be hell which is a very tragic return (end of life's journey).

Falam taqtuluuhum wa laakinnal-
laaha qatalahum. Wa maa ra-
mayta 'iz ra-mayta wa laakinnal-
laaha ramaa: wa liyubli-yal-Mu'-
miniina minhu balaaa-'an
hasanaa: 'innal-laaha Samii-'un
'Aliim.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ
قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ
اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ
حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ①⑦

①⑦ (Translation)

So it is not you (believers) who killed them, but Allah slew them. And you did not throw (the handful of dust) when you threw it, but Allah threw it. (Allah caused the believers to do all this) so that He might test the believers by a fair trial from Himself. Indeed Allah hears and knows (everything).

Zaalikum wa 'annal-laa-ha
muuhinu kaydil-kaafi-riin.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ①⑧

①⑧ (Translation)

This is the matter (between the believers and Allah). (As for the disbelievers) Allah weakens the plans of the disbelievers.

'lñ-tastaf-tihuu faqad jaaa-
'akumul-fat-h. Wa 'iñ tañ-tahuu
fa-huwa khayrul-lakum. Wa 'iñ-ta-
'uuduu na-'ud. Wa lañ tugni-ya
'ańkum fi-'atukum shay-'ańw-wa
law kasurat wa 'annal-laaha ma-
'al-Mu'-miniin!

إِنْ تَسْتَفِخُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ
تَسْتَهْوَافُهُمْ وَخَيْرُكُمْ وَإِنْ
تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ
شَيْئًا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ ﴿١٥﴾

15 Translation

(O disbelievers!) If you prayed for victory and judgement, the judgment has come to you. If you desist (from doing wrong) it will be better for you. If you return (to the attack), we shall also return, and your force, even though it is multiplied, will not do any good to you, and indeed Allah is with the believers.

ARABIC WORDS AND COMPOUND PHRASES

| | | | |
|---|------------------------------|--|----------------------------------|
| in accordance with the strategy of war | 9 مُتَحَرِّفًا لِقِتَالٍ | he covers/ spreads/hides | 1 يُغَشِّي |
| in order to join a troop | 10 مُتَحَيِّزًا إِلَى فِئَةٍ | drowsiness; slumber; sleep | 2 نَعَاسٌ |
| you threw | 11 رَمَيْتَ | to clean you; to purify you | 3 لِيُطَهِّرَكُمْ |
| so that he (allah) might test | 12 لِيَبْلُوَ | dirt; filth, impurity | 4 رِجْسٌ |
| one who weakens | 13 مُؤْهِنٌ | they opposed/ confronted/contended | 5 شَاقُّوا |
| if you return (attack) | 14 وَإِنْ تَعُودُوا | when you come face to face/confront | 6 لَقَيْتُمْ |
| will not be of any good for you | 15 لَنْ تُغْنِيَ عَنْكُمْ | in the course of battle /invasion | 7 زَحْفًا |
| | | | 8 فَلَا تُؤَلُّوهُمْ الْآذِبَارَ |
| | | Then do not turn your backs,/ do not flee or run away | |

Answer these questions.

1. What divine favours has Allah mentioned in context of the Battle of Badr?
2. What instructions has Allah given to the believers in case they come face to face with the disbelievers in the battlefield?
3. What warning has Allah given to the disbelievers in the Aayaat of Surah Anfaal?
4. Explain the following passages of the Holy Quran in your words.

١. إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً-

٢. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفَافًا فَلَا تُولُوهُمْ الْأَدْبَارَ-

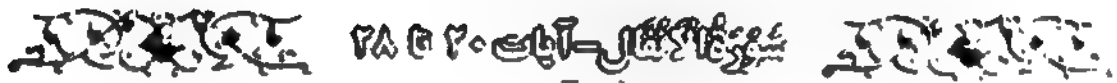
٣. إِلَّا مَتَحَرَّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ-

٤. وَمَا زَمَيْتَ إِذْ زَمَيْتَ وَلَكِنَّ اللَّهَ زَمَى-

٥. وَإِنْ تَعُوذُوا نَعْدُ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ-



Surah Al-Anfaal (Spoils of War) Aayaat: 20 to 28



Yaaa-'ayyu-hallaziina 'aa-manuuu **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ**
'atii-'ul-laaha wa Rasuu-lahuu wa **وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ**
laa ta-wallaw 'anhu wa 'aantum
tasma-'uun.

20 Translation

O you who believe! Obey Allah and His Prophet (ﷺ), and do not turn away from him (Allah's Prophet) when you hear him (say something).

Wa laa takuunuu kal-laziina **وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ**
qaaluu sami'-naa wa hum laa **لَا يَسْمَعُونَ**
yasma-'uun:

21 Translation

Don't be like those who say "We hear", but (in fact) they do not listen (to the Prophet).

'Inna sharradda-waaabbi **إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ**
'iindallaahis-summul-buk-mul-
laziina laa ya'-qiluun. **الَّذِينَ لَا يَعْقِلُونَ**

22) Translation

Indeed the worst of the beasts in the sight of Allah are those deaf (and) dumb people who do not understand.

Wa law 'alimal-laahu fil-him khayral-
la-'asma-'ahum: wa law'asma-'ahum
la-ta-wal-law wa hum-mu'-rizuun. وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٢﴾

23) Translation

If Allah had found anything good in them, He would have enabled them to listen (carefully). And had He enabled them to hear (when they had no intention to accept guidance), they would have turned away and refused (to accept Faith).

Yaaa-'ayyu-hallaziina 'aa-manus-
tajiibuu lillaahi wa lir-Rasuli 'izaa
da-'aakum limaa yuh-yiikum; wa'-
lamuuu 'an-nal-laaha yahuulu
baynal-mar-'i wa qal-bihii wa
'annahuuu 'il-ayhi tuh-sharuun. يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ
وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

24) Translation

O believers! Give response to Allah and Prophet (ﷺ) when he (the Prophet) calls you to that which gives you (the eternal) life. And know that Allah comes in between man and (the desires of) his heart, and it is He before whom you shall be gathered (at the end of the world).

Wattaquu, fitnatal-laa
tusubannal-laziina zalamuu
miñkum khaaas-šah: wa'-la-muuu
'annal-laaha shadiidul-'iqaab. وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ
ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿٢٤﴾

25) Translation

And fear the mischief which affects not only those of you, in particular, who do wrong. And know that Allah is severe in punishment.

Wazkuruuu 'iz 'aantum qaliilum-
mustaz-'afuuna fil-'arzi
takhaafuuna 'aany-yata-khatta-
fakumun nassu fa-'aawaakum wa
'ayyadakum-bi-naş-rihii wa
razaqakum-minat-tayyi-baati la-
'allakum tashkuruun.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي
الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ
فَإُولَئِكَ وَمَا يُدْرِكُهُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

26 Translation

And remember when you were few, you were considered to be weak on the earth (of Makkah). You were afraid that people might destroy you completely. Then He (Allah) provided you with a safe refuge and made you strong with His help, and gave you good things to eat for sustenance so that you might be grateful.

Yaaa-'ayyu-hallaziina 'aa-manuu
laa takhuu-nul-laaha war-Rasuula
wa takhuu-nuuu 'amaanaa-tikum
wa 'aantum ta'-lamuun.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ
وَالرَّسُولَ وَتَخُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٧﴾

27 Translation

O believers! Do not betray Allah and His Prophet. (Also do not misappropriate knowingly your trusts (the things and responsibilities) you have been entrusted with.

Wa'-lamuuu 'annamaaa 'amwaa-
lukum wa 'awlaadu-kum fitna-
tuñw-wa 'annal-laaha 'iñdahuuu
'ajrun 'aziim.

وَاعْلَمُوا أَنَّكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

28 Translation

And know that your property and your children are but a test and that it is Allah with Whom lies your great reward.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

| | | | |
|--|----------------------------|---|---------------------|
| you shall be gathered | 6 تُحْشَرُونَ | Do not turn away Don't disobey | 1 لَا تَوَلُّوْا |
| weak; subdued | 7 مُسْتَضْعَفُونَ | the worst type of beasts | 2 شَرَّ الدَّوَابِّ |
| People might carry away or destroy you. | 8 يَتَخَطَّفُكُمُ النَّاسُ | deaf and dumb | 3 صُمٌّ بُكْمٌ |
| Do not betray or misappropriate. | 9 لَا تَخُونُوا | give response; obey the order | 4 اسْتَجِيبُوا |
| test; trial | 10 فِتْنَةٌ | He stands in the way. He intervenes. | 5 يَحُولُ |

EXERCISE

Answer these questions.

1. Which people are the worst of all beasts?
2. Why should the believers give response to the call of the Prophet of Allah?
3. Does mischief affect only those who do wrong?
4. How did Allah help the believers who were once few and weak in their own land?
5. What does Allah mean when He says, "Do not betray Allah and His Prophet and do not misappropriate knowingly your trusts"?
6. Explain the following passages of the Holy Quran.

1. وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ-
2. إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ-
3. أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ-
4. وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً-
5. إِنَّمَا أَسْأَلُكُمْ وَأَوْلَادَكُمْ فِتْنَةً-



Surah Al-Anfaal (Spoils of War) Aayaat: 29 to 37



Yaaa-'ayyu-hallaziina 'aa-manuuu
'iñ-tatta-qullaaha yaj-'al-lakum
Fur-qaanañw-wa yukaffir 'añkum
sayyi-'aatikum wa yagfir lakum.
Wallaahu Zul-Fazlil-'aziim.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ
لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢٩﴾

29 Translation

O you who believe! If you fear Allah (and do as Allah wants you to do), He will give you a criterion (to help you discriminate between right and wrong) and will remove from you all evils (sins), and will forgive you. And Allah possesses an infinite grace.

Wa 'iz yamkuru bikal-laziina
kafaruu li-yusbituuka 'aw yaq-
tuluuka 'aw yukhri-juuk. Wa
yamku-ruuna wa yamkurullaah:
wallaahu Khayrul-maakiriin.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا الْيُسْتَبُونَ
أَوْ يَتَّبِعُونَكَ أَوْ يَخْرِجُونَكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

30 Translation

(O Muhammad !) Remember when the disbelievers were plotting against you to confine you or slay you or drive you (out of your land). They plan and Allah also plans, but Allah is the best of planners.

Wa 'izaa tutlaa 'alayhim 'Aayaatunaa qaaluu qad sami'-na law nashaaa-'u la-qulnaa misla haazaa 'in haazaaa 'illaaa 'asaa-tiirul-'awwaliin. وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

﴿٣١﴾ **Translation**

And when our revelations are recited to them they say: We have heard (such words). If we wish we also can speak such words, and these (revelations) are nothing but tales of the (or told by the) people of the ancient times.

Wa 'iz qaalul-laahumma 'iñ-kaana haazaa huwal-Haqqā miñ 'indika fa-'amṭir 'alay-naa hijaa-ratam-minas-samaaa-'i 'awi'-tinaa bi-'azaabin 'aliim. وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ يُنْزِلْنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

﴿٣٢﴾ **Translation**

And also remember when they said: O Allah! If this (Quran) is really the truth from Thee, then shower stones on us and bring to us some severe punishment.

Wa maa kaanal-laahu li-yu-'azzi-bahum wa 'aanta fiihim; wa maa kaanal-laahu mu-'azzi-bahum wa hum yastagfiruun. وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

﴿٣٣﴾ **Translation**

But Allah was not going to punish them when you were present among them. And it is not the way of Allah to punish those who could seek forgiveness. (Allah willed to give them time to stay away from wrong and accept Faith).

Wa maa lahum 'allaa yu-'azziba-
humul-laahu wa hum
yasudduuna 'anil-Masjidil-
Haraami wa maa kaanuuu 'awli-
yaaa-'ah? 'In 'awli-yaaa-'uhuuu
'illal-Mutta-quuna walaakinna
'aksa-rahum laa ya'-lamuun.

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ
يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا
كَانُوا أَوْلِيَاءَ ۚ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ
وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

34 Translation

And (now) why should Allah not punish them when they prevent (the Muslims) from (going to) the Sacred Mosque (for prayers), and they are not the justified guardians (of the Mosque)? Its justified guardians are only those men who are righteous but most of them do not know.

Wa maa kaana salaatu-hum
'iindal-Bayti 'illaa mukaaa-'aaw-wa
tas-diyah; fazuuqul-'azaaba
bimaa kuntum tak-furuun.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا
مُكَاةٌ وَتَضْيِةٌ ۚ فَذُوقُوا الْعَذَابَ بِمَا
كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

35 Translation

And their worship near the sacred Mosque is nothing but whistling and clapping hands. (The only answer to them can be:) Now taste the punishment for your infidelity:

'Innal-laziina kafaruu yuñfiquuna
'amwaa-lahum li-yasudduu 'aā-
Sabii-lillaah. Fasa-yuñfi-quunahaa
summa takuunu 'alay-him
hasratañ summa yug-labuun.
Wallaziina kafaruuu 'ilaa
Jahannama yuhsharuuna;-

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ
لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُفْثِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36 Translation

The disbelievers spend their wealth to keep the people away from the path of Allah. They will keep on spending (for the same purpose), but in the end

this (wrong deed) will bring to them regrets and then they will be overcome. And those who disbelieve will be driven together to hell.

Li-yamii-zallaa-hul-khabiiṣa
minat-tayyibi wa yaj-'alalkhabiiṣa
ba'-zahuu 'alaa ba'-ziṇ-fa-yar-
kumahuu jamii-'aṇ fa-yaj-'alahuu
fii Jahannam. 'Ulaaa-'ika humul-
khaa-siruun.

لَيَمِيزُ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَ
يَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ
فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ
أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٧٧﴾

37 Translation

(This will be done) so that Allah may separate the impure from the pure, and put the impure piece upon piece, heap them all together and throw them into hell. Such people will be the losers.

كَلِمَاتُ وَجْهَاتُ الْكَلِمَاتِ WORDS AND COMPOUNDS

| | | | | | |
|-------------------------|--------------|----|----------------------------------|--------------------------|---|
| whistles | مُكَاةٌ | 6 | sins; vices; evil deeds | سَيِّئَاتِكُمْ | 1 |
| clapping of hands | تَضَدِيَةٌ | 7 | they may confine /imprison | يُشَبِّتُوْا | 2 |
| will be driven together | يُخَسِرُوْنَ | 8 | the tales/fables of the ancients | أَسَاطِيرُ الْأَوَّلِينَ | 3 |
| to heap; to pile | يَرْكُمُهُ | 9 | shower; send down | أَمْطُرْ | 4 |
| those who lose; losers | خٰسِرُوْنَ | 10 | prevent; hinder; check | يَصُدُّوْنَ | 5 |

Answer these questions.

1. What reward has Allah promised for righteousness?
2. Which event does the passage **وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا** refer to?
3. Why did Allah not punish the infidels though they had asked Allah to accord punishment to them?
4. What type of worship did the infidels offer around Ka'bah?
5. How will Allah separate the impure from the pure?
6. Explain the meaning of the following passages of the Holy Quran in your own words.

١. وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ -

٢. وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ -

٣. وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ -

٤. إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا

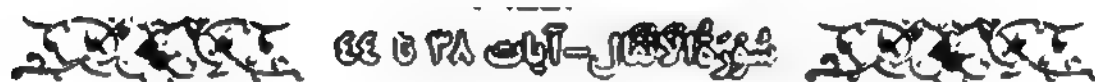
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ -



Surah Al-Anfaal

(Spoils of War)

Aayaat: 38 to 44



Qul-lillaziina kafaruuu 'iiny-yañ-
tahuu yugfar lahum-maa qad
salaf; wa 'iiny-ya-'uu-'duu faqad
mazat Sunnatul-'aw-wa-liin.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ
مَا قَدْ سَلَفَ ۚ وَإِنْ يُعْودُوا فَقَدْ مَضَتْ
سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

38 Translation

(O Muhammad ﷺ!) Tell the disbelievers: If they desist (from doing wrong), they will be forgiven for their past (deeds); but if they return (commit the same wrong again), they will be treated in the same manner as were treated the earlier nations. (The wrong doers will be severely punished).

Wa qaati-luu-hum hattaa laa
takuuna fit-natuñw-wa yak-
uunad-Diinu kulluhuu lillaah; fa-
'iniñ-tahaw fa-'innal-laaha bima
ya'-maluuna Basiir.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

39 Translation

And keep on fighting them until there is no more mischief, and there prevails the religion of Allah perfectly. But if they desist (from wrong deeds), Allah sees all what they do.

Wa 'iñ-ta-wal-law fa'-la-muuu
'annal-laaha Mawlaa-kum—Ni'-
mal-Mawlaa wa Ni'-man-Nasiir.

إِنْ تَوَلَّوْا فَاَعْلَمُوْا اَنَّ اللّٰهَ مَوْلٰكُمْ نَعَمْ
الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ④

④ Translation

And if they turn away (refuse to obey), then you should know that Allah is your Protector, the best Protector and the best Helper.

WA'-LAMUUU'ANNAMAA GANIM-
TUM-min-shay-'iñ-fa-'annā lil-
laahi khu-musahuu wa lir- Rasuuli
wa li-zilqurbaa wal-yataamaa
wal-masaakiini wab-nissa-biili 'in-
kuntum 'aā-māntum-billaaḥi wa
maaa 'anzalnaa 'alāa 'Abdinaa
Yawmal-Furqaani Yawmal-taqal-
jam-'aan. Wallaahu 'alaa kulli
shay-'iñ-Qadiir.

وَاعْلَمُوْا اَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ فَاِنَّ لِلّٰهِ
خُمْسَهُ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسْكِيْنِ وَابْنِ السَّبِيْلِ اِنْ
كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَا اَنْزَلْنَا عَلٰى
عَبْدِنَا يَوْمَ الْفُرْقٰنِ يَوْمَ التَّقٰى الْجَمْعِيْنِ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ⑤

⑤ Translation

And know that out of all the spoils of war that you take, a fifth share of it is for Allah, for the Prophet (ﷺ), for the near relatives (those in need), orphans, the needy and the travellers. (You will do so) if you believe in Allah and (in the revelation) that we sent down to our devotee (the Prophet) on the day of testing. It was the day when the two armies came face to face. And Allah has power over all things.

'Iz 'aāntum-bil-'udwatid-dunyaa wa
hum-bil-'udwatil-quswaa war-
rakbu 'asfala miñkum. Wa law
tawaa-'attum lakh-talaftum fil-
mii-'aadi wa laakil-liyaqzi-yallaahu
'amrañ-kaana maf-'uulaa; liyah-
lika man halaka 'am-Bayyi-natinw-

اِذْ اَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ
الْقُسُوِّ وَالرَّكْبُ اسْفَلَ مِنْكُمْ
وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِى الْمِيْعٰدِ
وَلٰكِنْ لِّيَقْضِ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا
لِّيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيٰى مَنْ

wa yah-yaa man hayya 'am-
Bayyīnah. Wa 'innal-laaha la-
Samiir-'un 'Aliim ⑫

⑫ Translation

(Remember) when you were at the near end (of the valley of Madina) and they (the enemy) at the faraway end, and the caravan was on the lower ground. Had you made a mutual appointment to meet (for battle), you would have certainly failed to keep the appointment. But Allah had decided to accomplish the thing which must be accomplished so that he who was bound to die might die with a clear sign (of His sovereignty) and he who could survive might survive with a clear sign (of His sovereignty); and verily Allah hears and knows (all things).

'Iz yuriika-humul-laahu fii manaa-
mika qaliilaa: wa law 'araa-kahum
kasiiral-la-fashil-tum wa lata-
naaza'-tum fil-'amri wa laakinnal-
laaha sal-lam: 'innahuu 'Aliimum-
bi-zaatis-suduur. ⑬

⑬ Translation

(Remember) when Allah showed them (the enemy) as few in number to you in your dream. Had He shown them in great number to you, you would have lost your courage and would have disputed (in taking decision) over the matter. But Allah saved you (from such a dispute). Verily Allah knows what is in the hearts of people.

Wa 'iz yurii-kumuuhum 'izilta-
qaytum fiii 'a'-yunikum qaliilañw-
wa yuqallilu-kum fiii 'a'-yunihim
liyaqzi-yallaahu 'amrañ-kaana
maf-'uulaa. Wa 'ilal-laahi turja-'ul-
'umuur. ⑭

⑭

43 Translation

And (remember) when you came face to face (with your enemy), He made you see them (enemy) as few in your eyes, and made them (the enemy) see you as few in their eyes; so that Allah might accomplish a thing which must be accomplished, and all affairs go back to Allah (for decision).

WORDS AND COMPOUNDS

| | | | |
|--|--------------------------|-----------------------|--|
| the near end of the Valley (of Madina) | 8 أَلْعُدَّةَ الدُّنْيَا | 1 يَعُودُوا | They return or do the same action again. |
| the yonder end; the faraway end | 9 أَلْعُدَّةَ الْقُصْوَى | 2 مَضَتْ | occurred in the past |
| caravan | 10 الرُّكْبَ | 3 إِنْ تَوَلَّوْا | if they turn away; if they disobey. |
| you would have been dishearted/discouraged | 11 لَفَشِلْتُمْ | 4 نِعَمَ الْمَوْلَى | the best Protector |
| | 12 يَقِلُّكُمْ | 5 أَنْمَا غَنِمْتُمْ | the spoils of war (booty) that you take |
| (Allah) made the disbelievers see you in less number. | | 6 إِنْ السَّبِيلِ | traveller; wayfarer |
| | | 7 يَوْمَ الْفُرْقَانِ | the day of testing; the day when the battle of badr was fought |

EXERCISE

Answer these questions.

1. What will Allah do if the disbelievers do not desist from wrongs or after desisting from wrongs again resort to sinful life?
2. What are the instructions of Allah regarding the distribution of the spoils of war?
3. What favours did Allah bestow on Muslims for their victory in the Battle of Badr.
4. Explain the following passages of the Holy Quran in your own words.

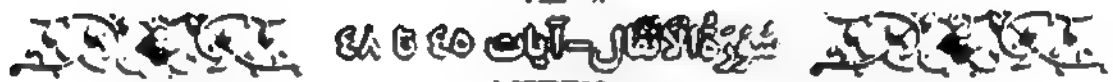
١. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ -
٢. لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ -
٣. إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا -
٤. وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ -



Surah Al-Anfaal

(Spoils of War)

Aayaat: 45 to 48



Yaaa-'ayyu-hallaziina 'aa-manuuu **يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا**
 'izaa laqiitum fi-'atan-fas-butuu **وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾**
 waz-kurul-laaha kasiiral-la-
 'allakum tuflihuun:

﴿٤٥﴾ Translation

O believers! When you are confronted by a force (of infidels), hold firm and call Allah in remembrance much so that you may be successful.

Wa 'atii- 'ullaaha wa Ra-suu-lahuu **وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا**
 wa laa tanaaza- 'uu fataf-shaluu **فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا**
 wa tazhba riihu-kum was-biruu: **إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾**
 'innal-laaha ma-'as- Shaabiriin.

﴿٤٦﴾ Translation

And obey Allah and His Prophet (ﷺ) and do not fall into disputes lest you lose heart and your strength departs from you. And be patient (and steadfast). Verily Allah is with those who remain patient (and steadfast).

Wa laa takuu-nuu kalla-ziina **وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن**
 kharajuu min-diyārihim

batarānw-wa ri-'aaa-'an-naasi wa
yasudduuna 'aā-Sabii-lillaah:
wallaahu bimaa ya'-maluuna
Muhit.

دِيَارِهِمْ بَطْرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ
مُحِيطٌ ٤٧

47 Translation

And be not like those who left their homes (to oppose the truth) boastfully and to show others their splendour. And they dissuade the people from the way of Allah. And Allah surrounds all what they do.

Wa 'iz zayyana lahu-mush-Shay-
taanu 'a-maalahum wa qaala laa
gaaliba lakumul-yawma minan-
naasi wa 'innii jaarul-lakum.
Falammaa taraaa-'atil-fi-'ataani
nakasa 'alaa 'aqi-bayhi wa qaala
'innii-bariii-'um-miñkum 'inniii
'araa maa laa tarawna 'inniii
'akhaafullaah; wal-laahu
Shadiidul-'iqaab.

وَأَذْرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ
لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي
جَارٌ لَّكُمْ فَلَمَّا تَرَاءَتْ الْفِئَتَانِ نَكَصَ
عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ
وَاللَّهُ شَدِيدُ الْعِقَابِ ٤٨

48 Translation

And (remember) when Satan made their (wrong) deeds look attractive and said: No one of mankind can overcome you this day, for I am your companion. But when the two forces confronted each other, he (Satan) fled and said: I have nothing to do with you. I see (the things) that you cannot see. Verily I fear Allah, and Allah is severe in punishment.

WORDS AND COMPOUNDS

so you will lose your
heart, you will be
demoralized

فَتَفَشَلُوا 4

boastfully

بَطْرًا 5

come face to face
with; be confronted

لَقِيتُمْ 1

be firm; be steadfast
be resolute

فَانْتَبَتُوا 2

Your strength
will depart from you.

تَذْهَبُ رِيحُكُمْ 3

| | |
|---|--|
| 9 نَكَصَ عَلَىٰ عَقَبَيْهِ | 6 يَصُدُّونَ |
| turned on his heels; took flight, fled, ran away | they desist mankind from; they hold them back; prevent them from |
| 10 إِنِّي بَرِيءٌ مِّنْكُمْ | 7 جَارٌ |
| I have nothing to do with you. I have no concern with you. | supporter, companion |
| | 8 تَرَاءَتِ الْفِئَتَانِ |
| | The two forces came face to face. They confronted each other. |

EXERCISE

Answer these questions.

1. What should the believers do and what should they not do if they are confronted by the infidels?
2. What was the role of Satan at the time:
 - i. when the disbelievers came forth from their homes to fight the believers and
 - ii. when the two forces came face to face with each other?
3. Explain the following passages of the Holy Quran in your own words.

١. إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ .
٢. وَلَا تَنَازَعُوا فَعَفَا غَوْ فَتَقَسَّلُوا وَتَذْهَبَ رِجَالُكُمْ .
٣. وَادْرَأْنِ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ .
٤. فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ .



Surah Al-Anfaal

(Spoils of War)

Aayaat: 49 to 58

سُورَةُ الْأَنْفَالِ - آيَات ٤٩ إِلَى ٥٨

'Iz yaquulul-Munaa-fi-quuna wallaziina fii quluubi-him-marazun garra haaa-'ulaaa-'i Diinuhum. Wa ma'ny-yata-wakkal 'alal-laahi fa-'innallaa-ha 'Aziizun, Hakiim.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هَؤُلَاءِ دِينُهُمْ ۖ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

﴿٤٩﴾ Translation

(Remember) when the hypocrites and those in whose hearts is a disease, were saying: Their religion has made them insane. And whoever puts his trust in Allah (he will find that) Allah is Mighty (and) Wise.

Wa law taraaa 'iz yata-waffal-laziina kafarul-malaaa-'ikatu yazri-buuna wujuu-hahum wa 'adbaara-hum: wazuuquu 'Azaabal-hariiQ!

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۖ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

﴿٥٠﴾ Translation

Would that you had seen, how the angels take away the souls of the disbelievers (at death) smiting their faces and their backs (saying): and (now) taste the punishment of burning (in fire).

Zaalika bima qaddamat 'aydii-
kum wa 'annal-laaha lay-sa bi-
zallaamil-lil-'abiid:

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾

﴿٥١﴾ Translation

(The angels say): This is (the punishment) for (the deeds) that your own hands sent forth. And (know) that Allah is never unjust to (His) servants.

Kada'-bi 'Aali-Fir-'awna wallaziina
miñ-qablihim: kafa-ruu bi-'Aayaa-
tillaahi fa-'a-khaza-humul-laahu
bi-zunuu-bi-him 'Innal-laaha Qa-
wiy-yuñ-Shadiidul-'iqaab.

كَذَّابٍ آلِ فِرْعَوْنَ ۖ وَٱلَّذِينَ مِن قَبْلِهِمْ
كَفَرُوا بِآيَاتِ ٱللَّهِ فَاَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ ۗ اِنَّ ٱللَّهَ قَوِيٌّ شَدِيدُ
ٱلْعِقَابِ ﴿٥٢﴾

﴿٥٢﴾ Translation

The same was the case with the people of Pharaoh and those (who lived) before them. They denied the revelations of Allah, and Allah punished them for their sins. Verily Allah is strong (and) strict in punishment.

Zaalika bi-'annal-laaha lam yaku
mugay-yiran-ni-'ma-tan 'an-
'amahaa 'alaa qawmin hattaa
yugay-yiruu maa bi-'aāfusihiim wa
'annal-laaha Samii-'un 'Aliim:

ذَلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً
أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنفُسِهِمْ ۗ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

﴿٥٣﴾ Translation

This is because that Allah never changes His blessings which He has bestowed on a people until they change that which is in their souls (hearts); and verily Allah hears and knows (everything).

Kada'-bi 'Aali-Fir-'awna wallaziina
miñ-qablihim: kazzabuu bi-'Aayaati
Rabbihiim fa-'ahlak-naahum

كَذَّابٍ آلِ فِرْعَوْنَ ۖ وَٱلَّذِينَ مِن قَبْلِهِمْ
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ

-bi-zunuu-bi-him wa 'agraq-naaa ^{٥٤} وَكُلُّ
'Aala-Fir-'awn: wa kullun-kaanu
zaalimiin. ^{٥٤} كَانُوا ظَالِمِينَ

54 (Translation)

(They met the same fate in the Battle of Badr) as was the fate of the people of Pharaoh and those before them. They denied the revelations of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh because all of them were tyrants (wrong doers).

'Inna sharrad-dawaaabbi ^{٥٥} كَفَرُوا
'iindallaa-hillaziina kafaruu fahum
laa yu'-mi-num. ^{٥٥} فَهُمْ لَا يُؤْمِنُونَ

55 (Translation)

Verily the worst of beasts (moving on earth) in Allah's sight are those who denied (the truth), so they will not believe (in Allah).

'Allaziina 'aahatta min-hum ^{٥٦} الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْقُضُونَ
summa yañqu-zuuna 'ah-dahum
fii kulli marratiñw-wa hum laa ^{٥٦} عَاهَدَتْهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا
yatta-quun. ^{٥٦} يَتَّقُونَ

56 (Translation)

They are (in particular) those with whom you (Mohammad) (ﷺ) made a treaty, then they break their treaty every time and they do not fear (Allah).

Fa-'immaa tasqa-fan-nahum fil- ^{٥٧} فَإِذَا تَشَفَّعْتَهُمْ فِي الْحَرْبِ فَشَرِّدْهُمْ
harbi fasharrid bi-him-man khal-
fahum la-'al-lahum yazzakka-ruun. ^{٥٧} مَنْ خَلَّفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

57 (Translation)

If you come across them in war deal with them in such a way that those who follow them are obliged to run away, so that they might remember (how their leaders were punished).

Wa 'immaa takhaafanna min-qawmin khiyaanatañ fam-biz 'ilay-him 'alaa sawaaa: 'in-nal-laaha laa yuhibbul-khaaa-'iniin.

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ٥٨

58 Translation

And if you fear that a (certain) group might betray you, throw back (their treaty) to them to be on equal terms (with them). Verily Allah does not love the betrayers.

WORDS AND COMPOUNDS

| | | |
|---|---------------------------|--|
| in the same manner as | 7 كَذَابٍ | 1 غَرَّهُوْلَاءٍ |
| denied; refused to believe | 8 كَذَّبُوا | has made them insane; caused them to lose their senses |
| the worst of beasts | 9 شَرُّ الدَّوَابِّ | 2 'يَتَوَفَّى الَّذِينَ |
| They break their treaty. | 10 يَنْقُضُونَ عَهْدَهُمْ | 3 وَجُوهَهُمْ |
| if you find them; if you come across them | 11 تَتَقَفُّهُمْ | 4 أَدْبَارَهُمْ |
| Then throw towards them. | 12 فَانْبِذْ إِلَيْهِمْ | 5 عَذَابَ الْحَرِيقِ |
| | | 6 لَمْ يَكُ مُغَيَّرًا |

punishment of burning in fire

He never changes.

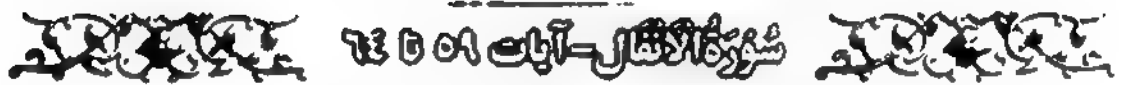
Answer these questions.

1. What were the remarks of the hypocrites when they saw the believers were preparing for war?
2. What instructions did Allah give to the Holy Prophet (ﷺ) in case the disbelievers broke their treaty?
3. Describe the factors that led Pharaoh and his people to destruction.
4. Explain the following Aayaat in your words.

١. كَذَابِ الْفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ○
٢. ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ○
٣. كَذَابِ الْفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا الْفِرْعَوْنَ وَكُلَّ كَانُوا ظَالِمِينَ ○



Sūrah Al-Anfaal (Spoils of War) Aayaat: 59 to 64



Wa laa yahsa-bannal-laziina
kafaruu sabaquu: 'in-nahum laa
yu'-jizuun.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ
لَا يُعْجِزُونَ ﴿٥٩﴾

Translation

Let not the disbelievers assume that they can excel. Certainly they cannot defeat (us).

Wa 'a-'idduu lahum-mas-tata'-
tum-miñ-quwwatiñw-wa mir-
riibaatil-khayli turhibuuna bihii
'aduw-wallahi wa 'adu-wwa-kum
wa 'aakhariina miñ-duu-nihim, laa
ta'-lamuu-nahum, 'Allaahu ya'-
lamuhum. Wa maa tuñfiquu miñ-
shay-'iñ-fii Sabii-lillaahi yu-waffa
'ilay-kum wa 'aantum laa tuzla-
muun.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ
رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ ءَلَا
تَعْلَمُونَهُمْ ءَلِلَّهِ يَعْلَمُهُمْ ۚ وَمَا تَنْفِقُوا
مِنْ شَيْءٍ فِى سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

Translation

And keep yourselves ready against them (the disbelievers) with full

strength (of army) and horses fastened with ropes in order to strike terror into the hearts of the enemy of Allah and your enemy and others behind them whom you do not know but Allah knows them. And whatever you spend in the way of Allah, it will be repaid to you, and you will not be treated unjustly.

Wa 'iñ-janahuu lis-salmi fajnah **وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا**
 lahaa wa ta-wakkal 'ala-llaah: **وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ**
 'inna-huu Huwas-Samii-'ul-Aliim. **الْعَلِيمُ ١١**

61. Translation

And (Muhammad!) (ﷺ) if they (the enemy) incline towards peace, you (should also) incline towards it (peace), and put trust in Allah. Verily He hears and knows (all things).

Wa 'iñy-yurii-duuu 'añy-yakhda- **وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنْ**
 'uuka fa-'inna hasba-kallaah. **حَسْبُكَ اللَّهُ هُوَ الَّذِي آيَدُكَ بِنَصْرِهِ**
 Huwal-laziii 'ayyadaka binaş-rihii **وَبِالْمُؤْمِنِينَ ١٢**
 wa bil-Mu'-miniin;

62. Translation

And if their intention is to deceive you, then verily Allah is sufficient for you. He is the One Who supports with His help and with the (army of) believers.

Wa 'allafa bayna quluu-bihim. **وَأَلْفَ بَيْنَ قُلُوبِهِمْ طَلَوَانَقَقَتْ مَا فِي**
 Law 'añfaqta maa fil-'arzi jamii- **الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ**
 'am-maaa 'allafta bayna quluu- **وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ**
 bihim wa laa-kin-nal-laaha 'allafa **عَزِيزٌ حَكِيمٌ ١٣**
 baynahum; 'in-nahuu 'Aziizun
 Hakiim.

63. Translation

And He (Allah) has put affection (for one another) in their hearts. If you

had spent all what is in the earth, you couldn't have created that affection in their hearts; but Allah has made them feel affection among themselves Verily: He is Mighty (and) Wise.

Yaaa-'ayyuhan-nabiyyu hasbu-
kallaahu wa manittaba-'aka
minal-Mu'-miniin. يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِينَ ١١

🔊 **Translation**

O Prophet! Allah is sufficient for you and for those among the believers who follow you.

🔊 **WORDS AND COMPOUNDS** 🔊

| | | | |
|-----------------------------------|--------------------|-----------------------------|---------------------|
| they incline | 7 جَنَحُوا | Let them not think/assume. | 1 لَا يَحْسَبُنَ |
| towards peace | 8 لِّلسَّلَامِ | They cannot defeat. | 2 لَا يُعْجِزُونَ |
| Allah will be sufficient for you. | 9 حَسْبُكَ اللَّهُ | Be prepared. | 3 أَعِدُّوا |
| He supported you. | 10 أَيْدِكَ | fastened with ropes | 4 رَبَاطِ الْخَيْلِ |
| if they have intention | 11 إِنْ يُرِيدُوا | besides them | 5 دُونِهِمْ |
| If you had spent. | 12 لَوْ أَنْفَقْتَ | Will be compensated/repaid. | 6 يُؤْتِ |

EXERCISE

Answer these questions.

1. What are the instructions of God to the Muslims with regard to the preparations of war?
2. How did Allah help the Muslims against the disbelievers?
3. Explain the following passages of the Holy Quran in your own words.

١. وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ ؕ لَا تَعْلَمُونَهُمُ ؕ اللَّهُ يَعْلَمُهُمْ ؕ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ○
٢. وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ؕ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○
٣. وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنْ حَسِبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ○
٤. وَأَلْفَ بَيْنَ قُلُوبِهِمْ ؕ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ ؕ إِنَّهُ عَزِيزٌ حَكِيمٌ ○



Sūrah Al-Aʿnfaal (Spoils of War) Aayaat: 65 to 69



Yaaa-'ayyuhan-Nabiyyu harrizil-Mu-
miniina 'alal-qi-taal. 'Iñy-yakum-
miñkum 'ish-ruuna ṣaabi-ruuna yag-
libuu mi-'atayn; wa 'iñy-yakum-
miñkum-mi-'atuñy-yag-libuuu
'alfam-minalla-ẓiina kafaruu bi-
'annahum qawmul-laa yafqa- huun.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى
الْقِتَالِ ۖ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۖ وَإِنْ يَكُنْ مِنْكُمْ
مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا ۚ أَبَاهُمْ
قَوْمٌ لَا يَفْقَهُونَ ٦٥

⑥ (Translation)

O Prophet! Arouse the believers to fight. If there are twenty steadfast (men) among you, they will overcome two hundred (disbelievers). And if there are one hundred (steadfast) among you, they will overcome a thousand of those who disbelieve because they (the disbelievers) are a people who have no intelligence.

'Al-'aana khaffa-fallaahu 'añkum
wa 'alima 'anna fiikum ẓa'-faa. Fa-
'iñy-yakum-miñ-kum mi-'atuñ-
Saabiratuñy-yag-libuu mi-'atayn.
Wa 'iñy-ya-kum-miñkum 'alfuñy-
yag-li-buuu 'al-fayni bi-'Iẓnillaah:
wal-laahu ma-'as-Ṣaabiriin.

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ
ضَعْفًا ۖ إِنْ يَكُنْ مِنْكُمْ
مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۖ وَإِنْ يَكُنْ
مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ
اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ٦٦

66 **Translation**

Allah has presently lightened your burden (task) because He knows that there is some weakness in you. So (due to this weakness) if there are a hundred steadfast (men) among you, they will overcome two hundred and if there are a thousand (steadfast) they will overcome two thousand with the leave of Allah, and Allah is with the steadfast.

Maa kaana li-Nabiyyin 'aany-
yakuuna lahuu 'asraa hattaa yuṣ-
khina fil-'arz. Turii-duuna 'arazad-
dunyaa, wal-laahu yuriidul-
'Aakhirah: wal-laahu 'Aziizun
Hakiim.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى
يُشْخَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ٦٧

67 **Translation**

It is not worthy of a Prophet (ﷺ) that he should have captives until he has slain (the disbelievers) in the land. You desire the benefits of this world and Allah desires (for you the benefits of) the Hereafter, and Allah is Mighty (and) Wise.

Law laa Kitaabum-mi-nal-laahi
sabaqa lamassakum fiima^{aa}
'akhaztum 'azaabun 'aziim.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ
فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ٦٨

68 **Translation**

If it had not been a previous command of Allah, you would have been subjected to severe punishment for that you have taken (as ransom).

Fakuluu mimmaa ganim-tum
halaalan tayyibaa; wat-taqullah:
'innal-laaha Gafuu-rur-Rahiim.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٦٩

69 **Translation**

So (now) enjoy that which you have taken as spoils of war, as it is lawful and good (for you). And fear Allah, verily Allah is Forgiving (and) Merciful.

VOCABULARY: WORDS AND COMPOUNDS

| | | | |
|--------------------------|---------------------|---------------|------------------------|
| do not have intelligence | 6 لَا يَفْقَهُونَ | 1 حَرَّضَ | arouse; induce; incite |
| Prisoners, captives | 7 أَسْرَى | 2 عِشْرُونَ | twenty |
| he slaughters/slays | 8 يُثَخِّنَ | 3 مِائَتَيْنِ | two hundred |
| benefits of this world | 9 عَرَضَ الدُّنْيَا | 4 مِائَةً | one hundred |
| that which you took | 10 لَمَسْكُم | 5 أَلْفًا | one thousand |

EXERCISE

Answer these questions.

1. How did Allah arouse the believers to fight against the disbelievers?
2. Did Allah allow the Muslims to enjoy the spoils of war?
3. Explain the following passages of the Holy Quran in your own words.

١. أَلَسَنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ
مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ-

٢. مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثَخِّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ-

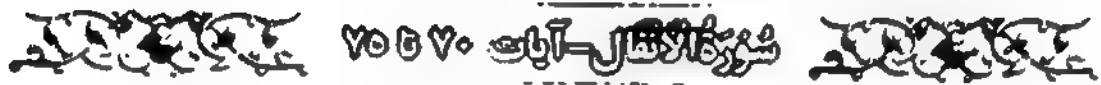
٣. لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسْكُم فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ-



Surah Al-Anfaal

(Spoils of War)

Aayaat: 70 to 75



Yaaa-'ayyuhan-Nabiyyu qul-
limaṇ-fiii 'aydiikum-minal-'asraaa
'iṇy-ya'-lamil-laahu fii quluu-
bikum khay-raṇy-yu'-ti kum
khayram-mim-maaa 'ukhiza
miṇkum wa yagfir la-kum:
wallaahu Gafuurur-Rahiim.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُم مِّنَ
الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُم
خَيْرَ أَيْوَاتِكُم خَيْرًا مِّمَّا أَخَذَ مِنْكُم
وَيَغْفِر لَكُم ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

70 Translation

O Prophet! Tell those prisoners who are in your hands: If Allah finds any virtue in your hearts, He will give better than that which has been taken away from you and He will forgive you, for Allah is Forgiving and Merciful.

Wa 'iṇy-yuriiduu khiyaa-nataka
faqad khaanul-laaha miṇ-qablu
fa-'amkana minhum. Wallaahu
'Alimun Hakiim.

وَأَن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن
قَبْلُ فَأَمْكَنَ مِنْهُمْ ۖ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٧١﴾

71 Translation

And if they intend to betray you, (You know that) they have already

betrayed Allah, so He gave you power over them. And Allah is All-knowing (and) Wise.

'Innal-laziina 'aamanuu wa haajaruu wa jaahaduu bi-'amwaa-
lihim wa 'aṇfusihim fii Sabii-
lillaahi wallaziina 'aawaw-wa
nasaruuu 'ulaaa-'ika ba'-zuhum
'awli-yaaa-'u ba'-z Walla-ziina
'aamanuu wa lam yuhaajiruu maa
lakum-miñw-walaayatihim-miñ-
shay-'in hattaa yuhaa-jiruu; wa
'inis-taṇsaruu-kum fid-diini fa-
'alay-kumun-nasru 'illaa 'alaa qaw-
mim-baynakum wa baynahum
Miisaq. Wallaahu bimaa ta'-
maluuna Basiir.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَانصَرَوْا أُولَئِكَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ
يُهَاجِرُوا أَمْالُكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ شَيْءٍ
حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي
الَّذِينَ فَعَلَيْكُمْ النُّصْرُ الْأَعْلَى
قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ٧١

72 Translation

Those who accepted the Faith and migrated (from their land and struggled (for their Faith) with their wealth and their lives for the cause of Allah, and those who gave (the migrants) shelter and helped them—they are (all) friends and protectors, one of another. And those who believed and did not migrate, you have nothing to do with their protection until they migrate. And if they seek help from you in the matter of religion, it is your duty to help them. However, (such a help) should not go against a people between whom and you there is a treaty of mutual alliance. And Allah sees whatever you do.

Walla-ziina kafaruu ba'-zuhum
'awli-yaaa-'u ba'-z: 'il-laa taf-
'aluuhu takuñ-fitnatuñ-fil-'arzi wa
fasaaduñ-kabiir.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ٧٢

❷ Translation

And those who do not believe are (also) protectors, one of another, If you do not do as you have been instructed in the above Aayaat, there will be a tumult and great disorder in the land.

Walla-ziina 'aamanuu wa
haajaruu wa jaahaduu fii Sabii- lil-
laahi walla-ziina 'aawaw-wa
naşaruuu 'ulaaa-'ika humul-Mu'-
mi-nuuna haqqaa: lahum-mag-
firatuñw-wa riz-quñ-Kariim.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجْهَهُدْوَافِي
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ
هُمْ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ❷

❸ Translation

Those who believed and migrated and struggled for the cause of Allah, and those who provided (the migrants with) shelter, and helped them—they are (all) true believers. For them there is forgiveness and generous provision.

Walla-ziina 'aamanuu mim-ba'-du
wa haa-jaruu wa jaahaduu ma-
'akum fa-'ulaaa-'ika miñkum. Wa
'ulul-'arhaami ba' zuhum 'awlāa
bi-ba'-ziñ-fii Kitaa-billaah. 'Innal-
laaha bi- kulli shay-'iñ 'Aliim.

وَالَّذِينَ آمَنُوا مِنْكُمْ وَهَاجَرُوا وَجْهَهُدْوَ
مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا
الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي
كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ❸

❹ Translation

And those who accepted the Faith afterwards, and migrated and struggled along with you, they are (also) amongst you. And blood relations are to be given priority over others in the law of Allah. (The nearer a relative is, the more deserving of receiving the share he is.) Verily Allah is All-Knowing.

| | | | | | |
|-----------------------------------|---|------------------------|---|------------------------|---------------------------------|
| if they seek help from you | 4 | إِنْ اسْتَنْصَرُوكُمْ | 1 | أُخِذَ مِنْكُمْ | has been taken away from you |
| treaty; alliance | 5 | مِيثَاقَ | 2 | فَأَمَّا كُنْ مِنْهُمْ | He gave you power over them. |
| blood relations, kith and kin. | 6 | أُولَئِكَ الْأَرْحَامُ | 3 | أَوْوَا | gave (them) shelter |

EXERCISE

Answer these questions.

1. What has Allah remarked about the prisoners of war?
2. What are the sayings of Allah about the believers who migrated and the believers who did not migrate?
3. What is the importance of blood relations with regard to the distribution of wealth?
4. Explain the following passages of the Holy Quran in your words.

۱. وَالَّذِينَ كَفَرُوا بِعَصْمِ أَوْلِيَاءِهِمْ بَعْضٌ مَّا لَاتُفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ۔

۲. وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجْهَهُمْ إِلَى سَبِيلِ اللَّهِ وَالَّذِينَ
أَوْوَاؤُنَّصَرُّوْا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ۔

4

Zakaat—an obligation, Importance and Distribution

Literally Zakat means making something pure by removing harmful substances. It also means to get nourished or grow. In religious terminology it means to purify the wealth by giving away its certain percentage as charity to the poor. The Holy Prophet (ﷺ) described Zakaat as wealth taken from the rich and given to the poor. Zakat is also called the poor rate or poor tax. Technically it is an annual tax for the welfare of the poor and less fortunate people in the Muslim society. It is imposed on the rich people and is paid to the poor. It is accumulated as a surplus at the expiry of full one year.

Zakaat—a Compulsory Religious Duty

Zakaat is a compulsory religious tax imposed on any person who is sane, free, adult and a Muslim provided that his property or income is to the extent of Nisab. Nisab is someone's minimum fixed property or income on which Zakaat is due and which has been in his possession for the period of one complete year. Zakaat is payable not only on cash but also on jewellery, gold, silver, animals, agricultural land, crops and all kinds of commercial goods. The Nisab or fixed amount of property upon which Zakat is due varies according to the kind of property in possession.

Rate of Zakaat

Zakaat is due at the rate of $2\frac{1}{2}$ percent. A person who possesses $52\frac{1}{2}$ tolas of silver or $7\frac{1}{2}$ tolas of gold is liable to pay Zakaat.

Zakat is levied on the produce of agricultural lands at the rate of one-tenth of the agricultural produce of land being irrigated by rain on some natural spring. Such a tax is called Ushr.

The articles of merchandise should be assessed. If the value of these articles exceeds two hundred dirhams, a Zakaat on it will be paid at the rate of $2\frac{1}{2}$ per cent.

Sadqah-tul Fitar is obligatory on all Muslims on whom Zakat is compulsory. This obligatory charity is an act of worship on the completion of the month of Ramazan.

Zakaat is not incumbent upon a person against whom there are debts equal to or exceeding the amount of his whole property. Moreover, Zakat is not due on the necessities of life such as dwelling houses, articles of clothing, household furniture, cattle kept for immediate use, slaves employed as actual servants and armour and weapons designed for personal use. Also, Zakaat is not due on books of science and theology used by scholars, or upon tools used by craftsmen.

Importance of Zakaat

You can imagine the importance of Zakaat from the fact that the word 'Zakaat' occurs thirty-two times in the Holy Quran. With the exception of a few verses, it has been mentioned with Salaat. Zakaat is one of the four practical articles of Islam. The other three articles of Islam are prayers, fasting and Hajj. These three articles benefit no one but the person who performs them, but Zakaat which is also an act of worship benefits mankind. It brings prosperity to the giver in this world, and he will also get a good reward in the Hereafter. Not to pay Zakaat is a great sin.

The importance of Zakaat is evident from an event. Once some persons came to the Holy Prophet (ﷺ) and made a request to tell them about the teachings of Islam. The Holy Prophet (ﷺ) mentioned the two commands of Allah - prayers and Zakaat. Thus he made it clear that after prayers, the most important act of worship is to pay Zakaat.

After the Holy Prophet (ﷺ) passed away, some people refused to pay Zakaat. Thereupon Hazrat Abu Bakr Siddique (رضي الله عنه) declared Jihad against them. The Holy Quran has warned in harsh words, the persons who do not pay Zakaat. Allah says:

“O you who believe! Indeed there are many among the rabbis (Jewish) and priests (Christian) who devour the wealth of mankind in falsehood, and dissuade them from the way of Allah. And there are those who hoard up gold and silver and spend it not in the way of Allah. Announce unto them a very painful punishment. On the Day (of Judgment) this (gold and silver)

will be heated in the fire of hell, and with it will be branded their foreheads, their flanks and their backs (and it will be said unto them):

This is (the treasure) which you hoarded for yourselves. Now taste of what you hoarded (for yourselves.) (Tawbah: 34:35)

Zakaat provides man with the best opportunity to work for the welfare of people. Zakaat supports the poor and deprived persons of a society. It is helpful to replace the feelings of hatred and vengeance with the sentiments of sympathy, reverence and mutual love. Zakaat purifies the heart from the love for wealth and fills it with the desire to fulfil the wish of God. The Zakaat payer begins to love the poor. The payment of Zakaat causes wealth to come into circulation. Thus the financial condition of the members of society gets improved.

Distribution of Zakat

The Holy Quran has laid down the following heads of expenditure for the distribution of Zakat. The Holy Quran says:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرِيِّنَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ-

(التوبه:60)

Translation

“The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers: a duty imposed by Allah. Allah is Knower, Wise.”

In the quoted verse of the Holy Quran there are the following eight heads of expenditure for Zakaat:

1. the poor
2. the needy
3. collectors of Zakaat (the employees of Zakaat Department)
4. those whose hearts are to be reconciled (who have recently accepted Islam.)

5. captives
6. debtors
7. for the cause of Allah
8. the travellers

For giving away Zakaat, the close relations should be given preference over those who are not blood relations. Some people, despite being poor, do not apt to begging. They have a keen sense of honour and self-respect. Such people should be traced and given away Zakaat and other amounts of charity.



Answer the following questions.

1. What is Zakaat? Who are under obligation to pay Zakaat?
2. Write a brief note on the importance of Zakaat.
3. State the heads of expenditure for the distribution of Zakaat in the light of the teachings of the Holy Quran.
4. What warning has Allah given to the people who do not pay Zakaat?

5

Bodily Purification

Purification means the act of making something pure by removing dirty or harmful substances. Islam being a complete code of life, guides us in all the aspects of life. The basic sources of Islamic guidance are the Holy Quran and the traditions of the Holy Prophet (ﷺ). Here we are quoting two Quranic verses in which the Holy Prophet (ﷺ) is required to keep himself and his dress clean and tidy.

وَتِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ (المدثر: 4,5)

Translation

"And keep thy garments free from stain. And remove all pollution.

The Holy Prophet (ﷺ) said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Translation

"Purification is the part of the faith."

In the modern age we usually take care of our cleanliness, but the meaning of purification in religious terminology is somewhat different. If cleanliness is not performed according to the rules of Shariah, there will be no purification for the purpose of worship. Purification includes partial ablution and complete ablution.

Wuzu (Partial Ablution)

Wuzu is obligatory before offering prayers provided that the body and dress are clean. If the body and dress are not clean, complete ablution (Ghusl) and cleanliness of dress are obligatory. Wuzu means the washing of certain parts of the body before saying prayers. There are four obligations regarding Wuzu (Fraizi-Wazu):

- 1 To wash the face from the top of the forehead to the chin and from one ear to the other.

2. To wash the hands and arms up to the elbows.
3. To rub (masah) with the wet hand a fourth part of the head.
4. To wash the feet to the ankles.

Performance of Wuzu

The performance of Wuzu according to the Sunnah regulations (Masnun Wuzu) involves the following steps:

1. To wash hands up to the wrists three times. The space between the fingers of one hand must be rubbed with the fingers of the other.
2. To take water into the mouth with the right hand and rinse the mouth three times.
3. To take water into the nostrils with the right hand, sniff it up and blow it out compressing the nostrils with the thumb and forefinger of the left hand three times.
4. To wash the face from the forehead to the chin and from one ear to the other by throwing water with both hands three times.
5. To wash right hand and arm up to the elbow causing the water to run along the arm from the palm of the hand to the elbow; and then to wash the left hand and arm in the same manner.
6. To rub the whole head by drawing the wet hands over the upper part of the head once.
7. To comb the beard with wet fingers of the right hand holding the hand with the palm of the left hand and passing the fingers through the beard from throat upward.
8. To put the wet tips of the forefingers into the ears and twist around, passing the thumbs at the same time round the backs of the ears from the bottom upward.
9. To wipe the neck with the back of the wet fingers of both hands making the ends of the fingers meet behind the neck and drawing them forward.
10. To wash the right foot and then the left foot as high as the ankles and to pass the fingers of the left hand between the toes.

Ghusl (Complete Ablution)

Ghusl means or to take bath. If the body is not clean it is necessary to wash the whole body. There is an injunction (order) in the Holy Book Al-Quran: "If you are polluted then purify yourself." In Ghusl it is absolutely necessary that every part of the body is washed. It is the tradition of the Holy Prophet to have a Ghusl before the Friday prayers and on great festivals, e.g. Edi-ul-Fitr and Eid-ul-Azha. According to the tradition of the Holy Prophet (ﷺ), Ghusl is also performed before wearing pilgrim robe (Ahram) for the performance of Hajj or Umrah. On such occasions Ghusl is desirable and it should be performed according to the Sunnah regulations. There are also some other impurities which make Ghusl necessary. You can ask your teacher or read some Islamic books in order to know about these impurities.

Obligatory Steps of Ghusl

There are three obligatory steps of Ghusl. These are as follows:

1. To gargle or rinse the mouth.
2. To inhale water into the nostrils.
3. To pour water on the whole body and wash it.

Sunnah Steps of Ghusl

There are five Sunnah steps of Ghusl. These are as follows:

1. To wash both hands up to wrists.
2. To purify oneself and wash the parts of the body where impurity is found.
3. To make intention to remove the impurity.
4. To perform ablution (Wazu) before washing the whole body.
5. To wash the whole body by pouring water on it and rubbing it. To pour water three times on the whole body.

It is absolutely necessary for men and women to perform Ghusl in such a way that no part or hair of the body remains dry. Water should not be wasted and it should be used in moderate amount. It is preferable to perform Ghusl in bathroom. However, if there is no bathroom available, man is allowed to take bath after covering the lower part of the body with a sheet of cloth. It is however, necessary for a woman to take bath in privacy or behind a curtain. Talking, singing or humming is not allowed while taking a bath.

The regulations of Shariah are not meant to cause any unnecessary trouble to mankind. On the other hand these regulations benefit people in many ways. By performing partial ablution (Wuzu) one gets mental satisfaction and bodily refreshment. Complete ablution (Ghusl) removes all impurities of the body and protects a person from many diseases. Besides outward cleanliness, the performance of Wuzu and Ghusl also causes spiritual purification. The purification of mind and body makes one feel pleasure and satisfaction in the performance of worship as well as worldly activities. As a result the capacity to work is increased.

EXERCISE

Answer the following questions.

1. What is purification? Write a brief note on purification in the light of Quran and Hadith.
2. What is the partial ablution (Wazu)? Write down the four obligatory steps in the performance of Wazu.
3. How is the Wazu under Sunnah regulations (Masnun Wazu) is performed?
4. What is a complete ablution (Ghusl), and on what occasions is it performed?
5. Write down the three obligatory steps of Ghusl.
6. What is the Masnun Ghusl? Write down the Sunnah steps of Ghusl.
7. What are the benefits of Ghusl?
8. Quote a Quranic verse and a saying of the Holy Prophet (PBUH) about purification.
9. Fill in the blanks.
 - i) _____ is the part of faith.
 - ii) Purification includes _____ and _____.
 - iii) If the body is not clean, _____ is obligatory.
 - iv) Ghusl should be performed on _____ and on _____.
 - v) Besides outward cleanliness the performance of Wazu and Ghusl also causes _____.



Forbearance and Gratitude

Forbearance and gratitude are the characteristics of a true believer. It is owing to these virtues that man adopts such a course of action which conforms to the faith and wish of God.

In the world man undergoes many types of experiences. Some experiences are pleasant and some are troublesome. In all types of circumstances, a true believer shows a positive conduct and that is the conduct of forbearance and gratitude. That is why such a conduct has a great importance in our individual and collective life.

Forbearance means the act of refraining from doing or saying something in such a manner that shows one's patience and self-control. A forbearing man does not lose patience and self-control even in the worst circumstances. Instead he remains steadfast and resolute in utter distress, and has absolute trust in God.

Gratitude means the feeling that you want to thank and praise someone because of the favour and kindness he has done to you. A grateful person also expresses his feeling of gratefulness in acknowledgment of the favours he has received from someone. It is Allah Who most of all deserves acknowledgment and thankfulness for the countless favours and unlimited kindness that He showers on mankind. For human beings there are three ways to expose their feelings or gratitude to Allah:

1. To give thanks to God verbally.
2. To have feeling of reverence for Allah and to worship Him.
3. To surrender themselves to the will of God and carry out his commands.

The Holy Quran has greatly emphasized the importance gratitude. The people who fee gratitude for the favours of God are blessed with prosperity. The Holy Quran says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ (إِبْرَاهِيمَ: 7)

“If you give thanks, I will give you more”

If a Muslim undergoes suffering, pain or embarrassment, he should take it as a test given by God. It is Allah Who can rid him of all troubles. He should not show impatience nor should he be thankless on such occasions. The best way for him is to strive to overcome the difficulties and pray to God for His help. If you show patience and make efforts to change the unfavourable circumstances and continue to seek help from God, you are sure to overcome your difficulties in this world and get reward in the Hereafter.

Constant efforts with patience yield good results also in the collective life of a nation. A nation can fight the adverse circumstances only by working hard with patience and courage. We must remember that God helps these who help themselves. In the Holy Quran Allah says.

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (مَائِدَة: 35)

“And strive in His way in order that you may succeed.”

The nations which cannot withstand the adverse circumstances are destroyed. Indolent nations have no right to secure respectful place among the nations of the world. In the Holy Quran Allah says.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ-

“It means that Allah stands by the side of those who show patience.

The Holy Quran says that Allah ordered Hazrat Ayyub to keep patience: فَاصْبِرْ لِحُكْمِ رَبِّكَ “Be patient by the order of your Lord”. Following the orders of Allah, Hazrat Ayyub kept patience. It was due to his patience and steadfastness that Allah declared him to be “بِغَمِّ الْفِتْنَةِ” which means “an excellent devotee. In verse 35 of Surah Ahqaaf, Allah says that patience is the tradition of the courageous messengers of Allah. Those who keep patience deserve to hear the happy news of success in this world and in the Hereafter. In Surah Baqarah Allah says, “وَبَشِّرِ الصَّابِرِينَ” which means “and give happy news to the persons who remained steadfast.”

In order to please Allah we should keep patience and remain steadfast at the time of distress and suffering.

EXERCISE

A. Answer the following questions.

1. Why does Islam teach the believers to keep patience in the adverse circumstances?
2. What is gratitude and what is its importance according to the Quran and Sunnah?
3. How can we express our gratitude to Almighty Allah.
4. What is the importance of patience in the collective life of the Muslims?
5. What good news does Allah give to those who keep patience?

B. Fill in the blanks.

1. In all types of circumstances, a true believer shows a positive conduct and that is the conduct of _____ and _____.
2. A forbearing man does not lose _____ and _____ even in the worst circumstances.
3. It is _____ Who most of all deserves acknowledgment and thankfulness.
4. Those who feel gratitude for the favours of God are blessed with _____.
5. If a Muslim undergoes suffering, he should take it as a _____ given by God.
6. We must remember that God helps those who _____.
7. Indolent nations have no right to secure a _____ place among the nations of the world.
8. In the Holy Quran Allah says, "Allah stands by the side of those who keep _____."
9. Allah ordered Hazrat Ayyub to keep _____.
10. Allah says that patience in the tradition of the _____ Messengers of Allah.



The Importance of Family Life

Family means a group of people who are related to each other, especially parents and their children. A person, from birth to death, lives his life with his family. The members of a family are attached to each other due to different relationships. The human civilization also started with the family system which is essential for its very survival. Thus in a way the family is an essential part of society. A society has also its influence on the families. If a society is moving on the path of prosperity and Islamic ways of life, the families will also prosper and lead a virtuous life. Islam has greatly emphasized the importance of a strong family system in human society. According to Islam 'Zaujain' (husband and wife) are the two important pillars of a family.

Mutual Relationship Between Zaujain

Almighty Allah says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا-

① Translation

"It is He (Allah) Who created you from one soul, and from this (soul) He created its pair so that it may get solace."

Thus we see that marriage provides a lawful base of family life between the two members of a pair. As a result pure relationship between husband and wife comes into existence. The Holy Quran has described the marital relationship as 'Ehsan' (احسان) which means fortification or to be safe by building strong walls all around. In other words, after marriage Zaujain (husband and wife) become safe from immoral attacks. They become life partners and share each other's comfort and suffering. They sympathize each other without any selfish ends and help each other to solve their difficulties and problems. Marriage increases the mental capabilities of

the partners and enables them to think over their family problems wisely. With the birth of children the mutual relationship between the parents is further strengthened, and home becomes a paradise.

According to the Islamic point of view the chief objective of the family life is to ensure the continuance and reproduction of human race. The bond of marriage is the only way to keep the family life pure and chaste. The family system, therefore, serves as the foundation of a society. When this very foundation is destroyed, it will not be possible to organize a society and save it from turmoil and disorder.

Allah Almighty has given very clear instructions for the stability and continuance of the family life.

In the Holy Quran the relationship between husband and wife has been described as love and compassion. In the Holy Quran Allah says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
مَوَدَّةً وَرَحْمَةً۔ (الروم: 21)

② Translation

“And among His signs is this: He created for you helpmates from yourselves so that you might find comfort in them, and He has put between you (your hearts) love and mercy.”

The relationship between husband and wife brings satisfaction to the human instinct on one hand, and creates mutual love, trust and compassion on the other. The two partners are follow-travellers on the path of life due to spiritual relationship.

Rights and Duties of Zaujain

Islam has given equal rights to the husband and the wife. The Holy Quran says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ:

“And the women have rights similar to those of men over them in kindness.”

Of Zaujan (husband and wife), the rights of one partner are the duties of the other partner, and the duties of one partner are the rights of the other partner.

Rights of Wife/Duties of Husband

According to the Islamic teachings it is the duty of the husband to provide food and shelter to the family. He should make arrangements for housing, clothing and feeding his wife and children. He should bear expenses of the necessities of life according to his economic status. He should allow her wife to keep the amount, given to her as Mehr, in her possession or invest it in some business. He should treat his wife kindly. He should fear God and do justice and favour to his wife. He should also acknowledge her right to inheritance according to the Islamic Shariah and should not do injustice to her.

Rights of Husband/Duties of Wife

It is the foremost duty of a wife to love her husband and give him comfort. In the Holy Quran Allah says:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ (النساء: 34)

“So good women are the obedient, guarding in secret.”

A wife should also be faithful to her husband. It is her duty to guard all the things entrusted to her by her husband. She should not disclose his secrets and should not leak out the household affairs. She should also guard her husband's honour and nobility.

The life of the Holy Prophet (ﷺ) is the lighthouse which guides us to the right path. He says:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

“Amongst you the best one is he who is the best for his family, and amongst you I am the best for my family.”

The Holy Prophet (ﷺ) also said: “The best among the women is the one who is obedient and a source of delight for her husband when he is present and guardian of his wealth and of her own self when he is absent.”

Rights and Duties of Children and Parents

The rights of children are the duties of parents and the rights of parents are the duties of children.

Rights of Children/Duties of Parents

Islam enjoins on parents to fulfil the rights of their children. In the Holy Quran Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O believers! Save yourselves and your families from the fire (of hell).”

It is the duty of the parents to make arrangements for upbringing, educating and training their children in the best possible manner. They should also make arrangements for their marriage. They should maintain equity and justice among their children. Even after the death of their parents, the righteous offspring cause addition to their virtues.

The Holy Prophet (ﷺ) said, “One who is not affectionate to Allah’s creatures and to his own children, Allah will not be affectionate to him.”

Rights of Parents/Duties of Children

It is the duty of children to obey every order of their parents except that which requires them to show disobedience to God. Children should treat their parents kindly and respectfully and should give importance to their opinion. Especially when parents attain old age, the children should respect their feelings and treat them with love and kindness. They should find time everyday to attend their old parents. When the parents pass away the children should pray for their salvation.

The Holy Quran says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا (احقاف:15)

“We have enjoined on man kindness to his parents.”

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِذَا بَلَغَنَّ مِنْكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝ (بنی اسرائیل: 23,24)

6 Translation

“Show kindness to parents. If one of them or both of them attain old age in your life, say not a word of contempt to them, nor repel them, and speak to them a gracious word. And lower to them the wings of submission out of kindness and say: My Lord! Have mercy on them as they brought me up when I was a little child.”

The status of mother is higher than father because she undergoes more suffering for the sake of her children. The Holy Quran says: “His mother bears him in weakness upon weakness and his weaning is in two years.

There is a saying of the Holy Prophet (ﷺ), “Heaven is beneath the feet of mother.”

Relatives

Islam requires us to do good and to be kind to our relatives. According to the Holy Quran, after parents our other blood relations deserve most to be helped and treated kindly by us.

لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ. (البقره: 83)

6 Translation

“Worship none but Allah, and show kindness to parents and relatives.”

The importance of doing good to relatives is evident from the following sayings of the Holy Prophet (ﷺ).

“A person who does not respect the rights of his relatives will not enter Paradise.”

“One who breaks off his relations with his relatives shall not enter Paradise.”

“Giving of alms to relatives carries two rewards: one is the reward of alms and the other is the reward of helping relatives.

EXERCISE

A. Answer the following questions.

1. What is the family life and what is its importance?
2. What is the base of the family life and what is its chief objective?
3. How is the family system related to society?
4. What are the rights and duties of Zaujain (husband and wife)?
5. What are the rights and duties of children and parents?
6. What importance does Islam give to relatives?

B. Fill in the blanks.

1. A family consists of _____ and their _____.
2. According to Islam, _____ and _____ are the two important pillars of a family.
3. “It is Allah Who created you from one _____.”
4. The Holy Quran has described the marital relation as _____.
5. The chief objective of the family life is to ensure the continuance and reproduction of _____.
6. The family life serves as the _____ of a society.
7. It is the duty of the husband to provide _____ to the family.
8. “Amongst you the best one is he who is the best for his _____.”
9. Children should treat their parents _____ and _____ and should give importance to their _____.
10. The status of mother is _____ than father.
11. _____ lies beneath the feet of mother.
12. “Worship none but Allah, and show kindness to _____ and _____.”



Hijrat and Jihad

Hijrat

Hijrat means the act of migrating from one place to another especially in order to live or find work. In Islamic terminology Hijrat means the migration of the Muslims from one place to another for the religious cause. If in a certain country the Muslims are subjugated and oppressed, and they are subjected to torture for adopting the Islamic way of life, they must leave that place and migrate to somewhere else. However, if they are unable to migrate due to lack of resources or they are too helpless to migrate, then it is likely that Allah will forgive them.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ۚ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۚ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَغْفِرَ لَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۚ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يُخْرِجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(النساء ٩٤-١٠٠)

① Translation

“When angels take the souls of those who die in sin against themselves, they (the angels) will ask: In what (plight) were you? They will

reply: We were weak and oppressed in the earth. (The angels) will say: Was not the earth of God spacious enough for you to migrate therein? Such men will find their abode in hell, an evil refuge. Except those men, women and children who are really weak and appressed or who have no means in their power nor (do they have any guide) to direct their way. For such people it is likely that Allah will forgive them. And Allah is Merciful and Forgiving. And who migrates in the cause of Allah, will find in the earth many a refuge and abundance in the earth. And one who forsakes his home for Allah and His Messenger, and death overtakes him, his reward is incumbent (due) on Allah. And Allah is ever Forgiving, Most Merciful”

The above verses of the holy Quran make it clear that Hijrat benefits a Muslim in this world and in the Hereafter. The holy Quran says:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَا جُزْ
 ʾالْآخِرَةَ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
 (النحل ٤١-٤٢)

● Translation

“And those who left their homes in the cause of Allah after they had been oppressed, we will surely give them goodly lodging in the world. And truly the reward of the Hereafter will be greater if they only realized. They are those who are steadfast and put their trust in Allah.”

Thus those who migrate for the cause of Islam deserve the mercy of God. The Holy Quran says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُتِلْتُمْ جِهْدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ
 بَعْدِهَا لَغَفُورٌ رَحِيمٌ (النحل- ١١٠)

● Translation

“Then verily thy Lord—for those who left their homes after they had been persecuted, and then fought and remained steadfast—verily thy Lord afterwards is ever Forgiving, Most Merciful.

Allah has promised salvation, paradise and the best reward to those who migrate for the cause of Islam. Allah has also assured them that they will be forgiven and their virtuous deeds will not go waste. The holy Quran says:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرُوا أَنِّي
بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُذُوا فِي سَبِيلِي
وَقُتِلُوا قُتِلُوا لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخِلْنَاهُمْ جَنَّتِ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ۚ نَوَافِلُ عِندَ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (آل عمران ١٩٥)

④ Translation

“Then their Lord accepted them (their prayer and He said): I never let go waste the work of any worker, male or female. You are members of one another. Those who have left their homes or have been driven out of their homes and suffered harm for My cause and fought and were slain, verily I will remove their evil deeds from them and admit them into Gardens with rivers flowing beneath. (This is) a reward from Allah, and with Allah is the best of rewards.”

It can rightly be said that as long as Jihad was not declared obligatory, Hijrat was the best virtuous deed with the condition that it must be in the way of God and the migrant must stand firm to the principles of Islam and the migration must aim at preaching and spreading the true religion.

Jihad

Jihad in an Arabic word derived from 'Juhd' or 'Jahd' which means endeavour, effort or struggle. In Islamic terminology it means to exercise all types of physical and mental energy in the way of God. Jihad requires the believers to sacrifice wealth, families, blood relations and even their own lives for the supremacy and spread of the true religion. Those who take part in Jihad do their best to make the designs of the enemies ineffective and check their attacks. The believers do not withhold from fighting if it

becomes inevitable to save the religion. That is why Jihad has been declared a great worship in Islamic teachings.

The sense of Jihad is very clear. According to some theologians the best kind of Jihad is Jihad bin-nafs. According to some theologians such a type of Jihad is 'Jihad-e-Akbar! It means that one should be willing and prepared to bear all the physical tortures in the service of the religion of Allah. The holy Quran and some traditions of the Holy Prophet (ﷺ) give importance to this kind of Jihad. The holy Quran says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت: 69)

“And those who strive for us, We will surely guide them to Our paths, and verily Allah is with the good.”

Types of Jihad

According to the holy Quran there are two types of Jihad—Jihad bin-Nafs and Jihad bil-Mal.

Jihad bin-Nafs

Jihad bin-Nafs is Jihad by person which means that a Muslim should be willing and prepared to bear all kinds of physical troubles in the service of the religion of Almighty Allah. One must be prepared to undergo hardship or to be sentenced to death. He must not fear arrows, spears, swords, guns or cannons. He must be prepared to receive injuries and cuts which may take even his life. When we use the word Jihad it usually means Jihad bin-Nafs. In the holy Quran the word 'Qital' is used for this type of Jihad.

Allah commands the Muslims to make preparations for Jihad, and forbids Muslims to use the word 'dead' for the martyres. The holy Quran says that the martyres receive sustenance from their Lord and they hold festivities. Allah has promised a great reward to them.

Jihad bil-Mal

Jihad bil-Mal or Jihad by wealth means that one has to spend one's wealth or property for the preaching of religion and for the success of Truth. Almighty Allah gives man wealth and property so that he may spend

it in the way of Allah. The holy Quran says:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ
دَرَجَةً عِنْدَ اللَّهِ۔

“Those who believe and migrated and did Jihad in the way of Allah, by wealth and by person, they are exalted to high rank by Allah.”

On the other hand those who hoard up wealth and do not spend it in the way of God, they have been warned of the severe punishment. The holy Quran says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ لَا فَبَشِّرُهُمْ بِعَذَابٍ
أَلِيمٍ ۝

“Those who hoard up gold and silver and do not spend it in the way of Allah, Allah will give them the ‘good news’ of Painful punishment.”

There are two major hindrances in the way of success and progress. The first is love for one’s self and the other is love for wealth. The nation which sets aside these hindrances and spends its wealth and manpower without any hesitation gains success.

Jihad by Knowledge

This is another type of Jihad. The unrest and mischievous activities in the world are due to the lack of knowledge and education. If a man has common sense and knowledge, he should also benefit others with these virtues. The holy Quran says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۝
(النحل ١٢٥)

“Invite to the way of your Lord with wisdom and beautiful preaching, and argue with them in a better way.”

Thus the preaching of religion and inviting to the truth in an intellectual manner is also a type of Jihad, and such a preaching yields good results. In Surah 'Al-Furqan' such a type of preaching has been named "Jihad-e-Kabeera" which means the 'great Jihad'

Commitment and Devotion

There is another type of Jihad and that is to perform one's duties with full commitment and devotion. Once a companion (رضي الله عنه) of the Holy Prophet (ﷺ) sought permission for taking part in Jihad. The Holy Prophet (ﷺ) asked him if his parents were alive. The companion (رضي الله عنه) replied that they were alive. The Holy Prophet (ﷺ) asked him to do Jihad by attending them.

To say truth before a tyrant is also Jihad, rather a greater Jihad. The Holy Prophet (ﷺ) said that Jihad would continue till the Day of Judgement.

Rules and Regulations

Jihad is an organized effort and it is performed under strict rules and regulations. An armed struggle started by a person or group is not Jihad. For Jihad it is necessary that institutes of learned religious scholars make an impartial study of circumstances and pass a verdict supporting Jihad, and then an Islamic state issues official orders to that effect. It is also necessary that the proposed Jihad aims at helping the oppressed Muslims, removing obstacles from the way of preaching Islam, doing away with the mischiefs of the enemies of Islam and fulfilling the wish of God.

Conditions of Jihad

It is necessary to wage war against the enemies of Islam under the following conditions.

- i. The enemy invades an Islamic territory.
- ii. The enemies of Islam are torturing the Muslims.
- iii. The disbelievers prohibit the Muslims to adopt the teachings of Islam. Jihad becomes necessary even if an Islamic state imposes religious restrictions on the non-Muslim subjects. It is so because Allah does not allow anyone to compel the people to change their

religion or faith. Islam also does not allow to destroy the places of worship of the non-Muslims.

- iv. The enemies are the guilty of the breach of an agreement and they have become traitors.
- v. The enemies have destroyed the peace and order, and they have spread chaos in the country.

In the presence of the conditions mentioned above it becomes inevitable for the Muslims to uproot the seeds of evil and have a war with the infidels (non-Muslims).

Principles of Jihad

The main principles of Jihad are as follows.

- i. Peace is the first weapon of the Muslims. Therefore, they should continue to make efforts for establishing a peaceful atmosphere. In case the enemy exceeds his limits, it becomes necessary for the Muslims to reply them in the same coin.
- ii. It is necessary that Jihad is declared by the head of an Islamic state.
- iii. It is first and foremost duty of every Muslim to obey the head of the Islamic state under all circumstances during Jihad.
- iv. It is strictly forbidden for the Muslims, taking part in Jihad, to break the agreement, deceive the people and practise dishonesty in the distribution of booty.
- v. During Jihad the Muslims are not allowed to cut the nose, ears or other parts of the body of the enemy. The Muslims are also forbidden to murder women, old people, children, the blind and the crippled.

EXERCISE

A. Answer the following questions.

1. What is Hijrat? What does Allah command about Hijrat in Surah Nisa?
2. What good news does Allah give to those who leave their homes in the cause of Allah?
3. What reward has Allah promised in Surah Al-Imran to those who suffered harm for the religious cause?
4. What is Jihad and what is its best type?
5. What is Jihad-i-Akbar? Describe in detail.
6. What are the two types of Jihad mentioned in the holy Quran? Explain each type in detail.
7. Explain the rules and regulations of Jihad.
What are the conditions and principles of Jihad?

B. Fill in the blanks.

- i. In Islamic terminology Hijrat means migration of Muslims from one place to another for the _____ cause.
- ii. As long as Jihad was not declared obligatory, _____ was the best virtuous deed.
- iii. In religious terminology Jihad means to exercise all types of _____ and _____ energy in the way of God.
- iv. Jihad has been declared a great _____ in Islamic teachings.
- v. According to some theologians the best kind of Jihad is _____.
- vi. According to the holy Quran, the two types of Jihad are (i) _____ and (ii) _____.
- vii. Those who hoard up wealth and do not spend it in the way of God, they have been warned of the _____.
- viii. The unrest and evil in the world are due to the lack of _____.
- ix. To say truth before a tyrant is _____.
- x. It is necessary that Jihad is declared by an _____.

ختم نبوت ﷺ زندہ باد

السلام علیکم ورحمۃ اللہ وبرکاتہ:

عظمت صحابہ زندہ باد

معزز ممبران: آپ کا وٹس ایپ گروپ ایڈمن "اردو بکس" آپ سے مخاطب ہے۔

آپ تمام ممبران سے گزارش ہے کہ:

- ❖ گروپ میں صرف PDF کتب پوسٹ کی جاتی ہیں لہذا کتب کے متعلق اپنے کمینٹس / ریویوز ضرور دیں۔ گروپ میں بغیر ایڈمن کی اجازت کے کسی بھی قسم کی (اسلامی و غیر اسلامی، اخلاقی، تحریری) پوسٹ کرنا سختی سے منع ہے۔
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- ❖ ہمارے کسی بھی گروپ میں سیاسی و فرقہ واریت کی بحث کی قطعاً کوئی گنجائش نہیں ہے۔
- ❖ اگر کسی کو بھی گروپ کے متعلق کسی قسم کی شکایت یا تجویز کی صورت میں ایڈمن سے رابطہ کیجئے۔
- ❖ سب سے اہم بات:

گروپ میں کسی بھی قادیانی، مرزائی، احمدی، گستاخ رسول، گستاخ امہات المؤمنین، گستاخ صحابہ و خلفائے راشدین حضرت ابو بکر صدیق، حضرت عمر فاروق، حضرت عثمان غنی، حضرت علی المرتضیٰ، حضرت حسنین کریمین رضوان اللہ تعالیٰ اجمعین، گستاخ اہلبیت یا ایسے غیر مسلم جو اسلام اور پاکستان کے خلاف پراپیگنڈا میں مصروف ہیں یا ان کے روحانی و ذہنی سپورٹرز کے لئے کوئی گنجائش نہیں ہے لہذا ایسے اشخاص بالکل بھی گروپ جو ان کرنے کی زحمت نہ کریں۔ معلوم ہونے پر فوراً ریموو کر دیا جائے گا۔

- ❖ تمام کتب انٹرنیٹ سے تلاش / ڈاؤنلوڈ کر کے فری آف کاسٹ وٹس ایپ گروپ میں شیئر کی جاتی ہیں۔ جو کتاب نہیں ملتی اس کے لئے معذرت کر لی جاتی ہے۔ جس میں محنت بھی صرف ہوتی ہے لیکن ہمیں آپ سے صرف دعاؤں کی درخواست ہے۔
- ❖ عمران سیریز کے شوقین کیلئے علیحدہ سے عمران سیریز گروپ موجود ہے۔

❖ لیڈز کے لئے الگ گروپ کی سہولت موجود ہے جس کے لئے دیر یلگیریشن ضروری ہے۔

- ❖ اردو کتب / عمران سیریز یا سٹیڈی گروپ میں ایڈ ہونے کے لئے ایڈمن سے وٹس ایپ پر بذریعہ میسج رابطہ کریں اور جواب کا انتظار فرمائیں۔ برائے مہربانی اخلاقیات کا خیال رکھتے ہوئے موبائل پر کال یا ایم ایس کرنے کی کوشش ہرگز نہ کریں۔ ورنہ گروپس سے توریوڈ کیا ہی جائے گا بلاک بھی کیا جائے گا۔

نوٹ: ہمارے کسی گروپ کی کوئی فیس نہیں ہے۔ سب فی سبیل اللہ ہے

0333-8033313

راؤ ایاز

پاکستان پائمنڈ باد

0343-7008883

پاکستان زندہ باد

اللہ تبارک تعالیٰ ہم سب کا حامی و ناصر ہو

0306-7163117

محمد سلمان سلیم

پاکستان زندہ باد